

REFORMED CHURCH MESSENGER

Retribution

The Master broke the sacred bread
And passed the chalice round.
"This is My flesh! This is My blood!"—
His voice seemed almost song.
Disciples wondered pensively
Until the silence bore a sigh
Encircling all as one.
A shadow creeps across the floor
Through western door
And rests where Jesus leans!

"One of you betrays!" He bowed His head.
Their anger froze in frigid stares
To melt in tender dew of love
Upon the bread they broke,
When Judas stirs and slinks away
Across the floor into the night . . .
Forevermore.

Those holy men no longer sit
Around the table of their Lord;
Yet wayside altars offer still
That paschal feast of peace.
The bread is broken as of yore,
The cup its blessing bears!
Yet most who bow and share the feast
Sense not the sin that shadows in
And steals away their song.

Henry Linford Krause.

Sleepers, Awake!

In my estimation there are enough drys in the country to maintain the dry law, reinforce it and see to it that it is made effective. There are enough drys—provided they are all awake. But too many of them are sleeping. While they sleep the friends of liquor are hard at it, in every State of the nation. And if it depended on them one of these days these indolent drys would be rudely awakened to see that the old saloon—under a new name perhaps—had come back with its attendant viciousness.—Hon. Gifford Pinchot in the "Christian Herald."

Grant Us Not What We Ask, O Lord!

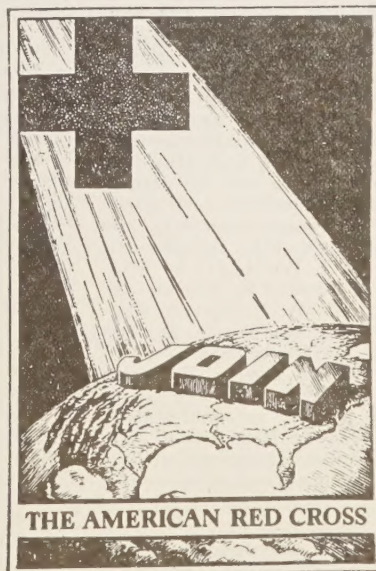
(A Prayer)

Grant us not what we ask, O Lord, for we have come to doubt the worth of our longings and desires. Thou art always surprising us, always giving us that for which we have not longed. We ask for ease, and Thou dost send us hardship; we ask for wealth, and Thou dost send us poverty; we yearn for laughter, and Thou dost feed us with the bread of tears. We are lured by the spell of pomp and circumstance and the thrill of mighty deeds, and Thou dost send us bonds of imprisonment and the gray restraining walls of humble duties and inglorious cares.

And then, O Lord, Thou dost surprise us again by causing us to love more the things Thou hast sent, than we ever could have loved the things for which we prayed. In all this we come at last to see Thy marvelous wisdom, O Lord, and we cry "Abba Father," realizing that Thou knowest what is best for us better than we do, so that more and more we ask Thee to give us not what we ask, but what Thou seest we need.

In the name of Him Who loved the world, and Who, more than all others, found it full of hate, but Who in Thy sufficient grace found His peace and joy. Amen.

Addison H. Groff.



Be sure to renew your membership in the
American Red Cross. (14th Annual Roll
Call, Armistice Day to Thanksgiving.)

PHILADELPHIA, OCTOBER 23, 1930

ONE BOOK A WEEK

RELIGIOUS EDUCATION

It is becoming more and more apparent to all students of religious conditions that the Protestant Churches have woefully neglected their teaching function. A very rude awakening came to both the Churches of England and America just after the war when the results of the examination of the soldiers in religion were published. A more complete ignorance of Christianity or the Bible could not be imagined than that which was found in these young men—most of whom had been trained in Sunday Schools and Churches. It will be remembered that a committee of outstanding Anglicans, set up by the archbishop to look into the matter, published a large and extremely interesting report: "The Teaching Function of the Church," in which they urged the minister both in classes and in pulpit to teach more. Many of us have come to feel that this ought to be the main function of the Church, to conduct classes for the young during the week, to use the midweek service for the real teaching of the Bible, and to make at least one of the Sunday sermons a distinctively teaching sermon.

The number of books that are appearing on religious education is a witness to how deeply some of our leaders are coming to feel on this subject. Thus "Objectives in Religious Education," by Paul H. Vieth (Harper and Brothers), published some weeks ago, has attracted wide attention and deservedly. The author has devoted many years to this phase of the Church's work, and is now the Director of

Research in the International Council of Religious Education. It is a book of great value for all those who need to be encouraged by what the Church is already doing in religious education. It first discusses the forms the Church School may take, but is primarily devoted to answering the question of objective: "What ought the Church School aim to do?" These objectives ought to be relationship to God, knowledge of Jesus, Christlike character, the Christian philosophy of life, Christian citizenship, the building of the Church and the appropriation of past religious experience as a guide to present living. One can easily see that this leads one over a large field and a very rewarding one. Both knowledge of past revelation and past experience and enrichment of life by present religious experience are urged. But one significant thing is that the book constantly, both by persuasion and implication stresses the imperative need of more thorough and systematic training of youth.

And now comes another book that will be greatly welcomed, a book that rather blazes new paths: "The Church and Adult Education," by Benjamin S. Winchester (Richard R. Smith, Inc.). Dr. Winchester comes to his task out of a rich experience both as teacher and scholar. (He is at present the secretary of the Federal Council's Commission on Religious Education.) He calls attention to the fact that adult education is receiving emphasis everywhere and many adults are availing themselves of the opportunities being offered. Correspondence courses have found wide following (one and a half million are enrolled in them). Lecture courses are widely attended. Group conferences of mothers, parents, teachers, neighbors, to study social problems are becoming common. Classes in internationalism, race relations,

industrial problems are springing up. Dr. Winchester gives a very interesting resume of all this and then shows what an opportunity the Churches have to guide the adult education in their parishes. Seize upon it. People are interested—at least some of them are—in learning new things and discussing old ones.

But it is in the religious field distinctively that Dr. Winchester would have the Churches work. He thinks there are great possibilities here and that many Churches would take on a new lease of life should they seriously undertake it. Why not have a sort of University of Religion connected with your Church, if it is located in a community where teachers can be found? Dr. Winchester wants the experiment to be bigger than simply teaching religion. It must study all human problems from the religious point of view—so all our great social problems become objects of study in any wide course of religious education. Dr. Winchester gives many practical suggestions and many illustrations of what has been done. One thing that rather cheered me as I read was the evidently very firm conviction held by the author that the average congregation and community could be interested in this sort of work, and he rather proves his conviction by instances he gives. There is also a very interesting chapter on the varied experience of adult life. There are periods in it almost as different to one another as from childhood or youth. Some are just starting homes, some just assuming duties of citizenship, some are undertaking new jobs, some have children come to them. All these things should be borne in mind in arranging courses. I hope the book will be carefully pondered by our Church leaders.

Frederick Lynch.

AN OPPORTUNITY FOR YOUNG PEOPLE OF PENNSYLVANIA

The young people of our Reformed Churches and the leaders of youth in Pennsylvania will have an unusually fine opportunity for training and inspiration in the State Regional Young People's Conferences. There will be three conferences this year. In Harrisburg, Fifth Street Methodist Episcopal Church, October 24, 25, 26; Wilkes-Barre, First Presbyterian Church, October 31, November 1 and 2; Pittsburgh, Third United Presbyterian Church, November 7, 8, 9. In each case the conference will open on Friday afternoon and run through Saturday and Sunday. Each conference will include periods of study about Jesus led by Dr. Edwin P. Booth of Boston University, group discussion of Methods of Young People's Work, two Religious Dramas and a very fine program of worship especially illustrating the use of Fine Arts and Music in worship programs. There will be periods for Fellowship and Recreation and opportunity for personal interviews with the leaders. The leaders will include Dr. Booth, Mr. Charles I. Davis, Jr., of Wellesley, Mass., Rev. Edward H. Bonsall, Jr., Miss Ione Sikes and Mr. R. Stanley Kendig. The cost of the conference, only \$3 each, includes all conference expenses, two nights' lodging and six meals. Delegates must, of course, pay their own transportation. It is the earnest recommendation of the Young People's Department that many members of our denomination will choose the conference nearest to them and attend for the full time.

EASTERN SYNOD'S CONFERENCE ON CHRISTIAN EDUCATION, FIRST REFORMED CHURCH, LANCASTER, SEPTEMBER 23

REPORT OF COMMITTEE ON FINDINGS

The theme of the fourth annual conference of the Eastern Synod on Christian Education was, "Helping the Local Church

Church." The subject for the morning session, "Missions in the Educational Program of the Church," was introduced by Prof. Nevin C. Harner. He presented the various issues involved in the present movement to make missionary education more effective. Dr. A. V. Casselman and Mrs. L. L. Anewalt followed him in the discussion. Dr. Casselman, tracing the relationship between Religious Education and Missionary Education, pictured it in several key words: Composition, Co-operation, Correlation. That, he said, brought us to the newer and better conception of Integration. This integration should be complete in spirit, organization, material and time.

During the open discussion various suggestions were made as to how this process of integration could best be carried out. Some raised the question whether this integration should center in the congregations or should be planned by the different Boards and handed down to the congregations. That the Church as a whole has failed to determine definitely the relationship of one organization to the other was made evident. The Committee on Findings feels that this subject was left too much "in the air." Another hour of time spent in an effort to explain to those present what the integration of missionary education in the total educational program of a congregation would mean would have helped the committee to attain its real purpose. The statement by a member of the committee that the subjects of the day were not chosen by the committee alone, but were selected by means of a questionnaire sent to members of the denomination indicated how wide an interest the problem compels.

The early afternoon was spent in considering the subject, "Making Monthly Church School Workers' Conferences Worth While." Rev. Fred D. Wentzel ably introduced the whole question and Miss Jennie Steinmetz, of Salem Church of Allentown, and Rev. William Gebhard, of Spring City,

shared with the conference their experiences with such monthly gatherings of Church School workers. We regret that the lack of time again seemed to check full and free discussion. Surely such a facing of problems by workers, such a sharing of experiences, experiments and skills will do a great deal anywhere to develop a spirit of service for the guiding of Christian living in the folks who look to us for help. One thing was not mentioned but implied. The beginning of such conferences, their value for all concerned and their continuance depends upon some one who sees the value of real Christian Education. In most congregations that some one is the pastor. When he sees the value of these gatherings to the Church School and to the Church, he will not hesitate to make room for them in his already over-crowded time schedule.

The second subject of the afternoon was, "The Envelope System in the Church School as Part of the Church Budget." Rev. Charles D. Spotts, of Lancaster, introduced the subject, and Dr. T. A. Alspach, also of Lancaster, presented materials and testimonials advocating such a system. Having the children contribute to the Church and having one treasurer for the whole Christian enterprise in the one congregation seems more logical and, Dr. Alspach maintained, more practical and economical. Such a system develops larger unity, promotes a more inclusive stewardship and grants children a legitimate share of the responsibility for Kingdom building. It was quite evident to the group that an educational program would have to precede the establishment of such a system.

During the morning session Dr. C. A. Hauser rapidly reviewed the more recent materials published by the Board of Christian Education. Here again the lack of time meant a sacrifice of questions and discussion. The exhibit of work done by Church School children which resulted in Christian education was small but exceedingly interesting. The Committee agrees with Rev. Alfred Sayres, of Lansdale, who

(Continued on page 19)

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EDITORIAL

OUT OF THE DARKNESS

We have just returned from several meetings of our Synods; and we confess we come back with a fortified faith, a renewed good cheer. In Synodical gatherings this Fall we have had many heart-to-heart talks with the men on the firing line. Difficulties have been unusually great; some might have supposed the mood of depression would be contagious and a large proportion of pastors and elders thoroughly discouraged over the situation of today and the outlook for tomorrow. But few such notes were struck, either publicly or privately. Instead of that, there seemed to be the judgment that better times are just around the corner. It appeared to be evident, also, that the men were not merely whistling to keep up their courage; there was a background of deep conviction and a buoyancy of unconquerable faith in the efficacy of the gospel of Jesus Christ, even in such a desperate situation. Indeed not a few signs of quickened spiritual responsiveness were noted.

Surely there is no disposition among our leaders to underestimate the enemy. We doubt if spiritual leaders in any age have more keenly analyzed the perils they face or have faced them more frankly; but they refuse to become defeatists or even to sound the note of retreat because of the faith that *our assets outweigh and outnumber our liabilities*.

Here is a letter from one of our keenest young pastors, from which we venture to quote because it expresses so well the dominant mood of the most penetrating intellects among our active workers, to whom we must look for leadership in the days ahead: "What a turmoil the world is in! One shudders at it all. Insecurity stares us in the face on every hand. War clouds are in evidence. Crime and lawlessness are rampant. Change, the old Greek slogan, is certainly the law of the world. At the basis of it all is the economic trouble accentuated if not inaugurated by the War. We live in a world of physical unity, made by the War and the machine, but we have not yet adjusted ourselves to such a unity in the realm of the mind and the soul. How hard for us to learn that the ancient national and social groups must give way before the advancing host of world brotherhood! The old world of pre-war days was one in which national and social and racial groups operated to perpetuate themselves and their selfish interests, irrespective of the needs and sufferings of others. We are trying, alas, to

maintain that old technique in this new day! As a result, we are in a world panic. Widespread unemployment, the gigantic problems of India and China, revolutions, etc.—how long will it take to grow out of this? Will it require another world catastrophe of revolution and ruin? We do not know. But I am convinced that *the Church has now its supreme opportunity*. She represents the new world-man, embracing in herself that world-wide supernatural society that knows no race, sex, nor color; and as such she is in the forefront in the creation of this new altruistic world society that must be realized if we are to prevent the ruin of mankind. The spiritual union of the followers of Christ is the only pioneering influence that can take the helm in this topsy-turvy world today. It will be a slow process; some will therefore despair, doubting whether the Church will realize her responsibility before it is too late. But we must keep on working, in the assurance that triumph at last is guaranteed, not by our efforts but by the love, the wisdom and the power of our God."

Just so! We are marching on, not with sighs but with songs. They that are with us are more than they that are against us; the mountains round about are filled with the horses and chariots of the Lord. Clouds and darkness may be encircling us; but above them the sun is shining. Therefore will we be of good cheer; we will thank God and take courage.

* * *

UNDER SEVENTEEN

Preaching to young folks is one of the most difficult arts in the world and certainly one of the most important. When one considers its possibilities for good, it is certainly surprising that so few preachers have developed this art successfully. It is gratifying, however, to note the growing sense of responsibility by pastors who no longer seek alibis for their inability to preach acceptably to children, but who are using every opportunity to cultivate this grace. One of the best ways, of course, is to study the sermons of those whose ministry along this line has been most richly blessed. One of the most edifying addresses at Eastern Synod this year was on the subject, "The Children in the Church," by Dr. Thomas W. Dickert, whose Junior Sermons in the MESSENGER have delighted and profited so many, both young and old. In a most appealing way he described the

blessings he has experienced in conducting his Junior congregation. The MESSENGER has been most fortunate in having for years the service of one whose excellent work along this line has been so generally recognized. Another volume of his stimulating practical discourses has just been published, and we hope it may find an even more generous reception among readers of all denominations than the volumes previously published.

Dr. Dickert was quite correct in saying that these sermons to young folks are often more appreciated by adults than those designed for the latter. We have been reading this week, for example, a book of 160 pages, which contains ten sermons to boys and girls. It is entitled "Under Seventeen" (Revell, \$1.50) and its author is Dr. Charles E. Jefferson, pastor emeritus of Broadway Tabernacle, New York, one of the master preachers of our time. No matter how mature or sedate you may happen to be, we do not see how you could fail to be interested in these fascinating sermons, and we are sure you will be greatly enlightened by reading them, both in your personal life and in discovering the fine art of preaching to children. Such sermons as "The Most Beautiful Thing in the World" and "Five Wrong Ideas About God," are veritable treasures which the heart will always cherish. But every sermon in this little book is worth keeping as long as you live.

* * *

WET SOULS

Our friend, Dr. John Andrew Holmes, says he found in the philosopher Heraclitus the first use of what many believe to be a modern word: "A man when he is drunk . . . reels along, paying no heed where he goes; for *his soul is wet*." Possibly the ancient sage is making clear what has seemed to many an insoluble mystery—why so many of the socially elite are leagued together to destroy the 18th Amendment and once again to legalize the liquor traffic in some form. The explanation is that "their souls are wet."

Here is a candidate for the governorship of a great State, running on a so-called "Liberal" ticket. He signs his name to a campaign poster ominously headed with the slogan: VOTE WET! But under it in smaller letters is this pledge: "I stand for no possible return of the saloon; for temperance, not Prohibition." If this is not a contradiction, then language has lost its meaning. If those whose souls are wet want to vote for a wet candidate, they should certainly find out what he means by a saloon. If he means a place where intoxicating liquors are sold, what right has he as a wet candidate to oppose such sale? If he does oppose it, he is seeking votes under false pretences. Dispensing with buttered words, what wet souls want is an excellent quality of wet goods, with plenty of kick. Why not be honest, and admit it?

* * *

"BEFORE THE LORD WE BOW"

November brings us Home Mission Day, Armistice Day, and Thanksgiving Day, three significant occasions to celebrate God's goodness to us as a nation. Our Memory Hymn for November is properly "a grateful song of praise" for the Divine favor so freely bestowed on our beloved country. We have selected a hymn written by one who is, of course, best known as the author of *The Star-Spangled Banner*, Francis Scott Key. It is well to remember that he wrote not only the martial strains of that patriotic anthem, but also some tender and beautiful appeals to the immortal spirit in man, summoning us to raise our hearts in praise to Heaven's high King, and reminding us that the people whom He has so richly blessed should declare His love before the world. May this glad doxology resound in our hearts as we think together of what our God hath wrought in America! Surely we do not appreciate our heritage if we are not moved to "bow before the Lord" in joy and praise.

* * *

PRAYING FOR RAIN

The continuing drought has caused a number of our contemporaries to discuss once again the old question whether it is either permissible or useful to pray for rain. Some

folks think, of course, that prayer is obsolete; others agree it has subjective value and recognize its influence upon the man who prays; while still others are old-fashioned enough to believe that prayer actually "changes things." We are told by some modern preachers that prayer for rain is "benighted" and "uncivilized," and therefore they try to laugh it out of court. But other preachers summon the people to earnest, united, definite prayer, asking God for "showers of blessing" upon His people. What are we to believe? Is it right or wise to pray for rain? Well, why not? If you are under the threat of a great calamity or sorrow (whether spiritual or physical) you are "likely to pray, as a matter of fact without writing to the theologians to get permission," says *The Baptist*, which adds: "Those in need will pour out their need before God, and leave it to Him to determine whether their prayers are benighted and uncivilized in the hope that He will be disposed to be charitable in His judgment of them. Many also will feel that if God is not interested in what so intimately concerns them as their standard of living, it would be difficult to find a reason why they, on their part, should be greatly interested in God. Jesus taught us that the God who created the universe is great enough to find a place in His thought for the weakest creature within it. His is a very widely inclusive mind. Many of our doubts arise because ours is so small a God. No six-foot God will suffice for so large a universe. Until, then, men are more assured than they are at present of the utter dependability of the judgment of the theologians who would deter them, they will probably continue to bring their necessities of whatever kind and lay them before God. They would rather make the mistake of taking too much to Him than too little."

This is in our opinion a common sense view of the situation. We agree with Dr. Ashworth that we are unwilling to accept the assumption that God has "so tied Himself up in a mesh of inevitable sequence that the universe is no longer responsive to His will." We believe that "fervent effectual prayer" can bring into activity higher forces which are no more subversive of natural laws than the exercise of the human will in overcoming the pull of gravity.

It is proper, to be sure, to remember that we should seek for God's will to be done, and not merely our own selfish plans and purposes. If the prayer for rain is not unselfish and not in accordance with our Heavenly Father's will, we should not desire it to be granted, since it would not be for our good. But if the sending of a rainstorm may be considered of value to the Kingdom of God, we can think of prayer for rain as a duty as well as a privilege of God's children.

It is proper to suggest also to Dr. Fosdick and others who have questioned the wisdom or efficacy of prayers for rain, that they have been doing this very thing whenever they repeated the Lord's Prayer and said, "Give us this day our daily bread!" Was not that a prayer for the necessary rain for seed time and harvest, the rain without which there could be no bread for the hungry?

* * *

NOT HIS LANGUAGE

(A Parable With Some Truth)

By "Now and Then"

There was an Episcopalian rector who dwelt hard by a Baptist deacon, and it came to pass, one day, that they talked much about the customs and doctrines of their Churches, and the rector waxed warm in his talk and dismissed his Baptist friend by saying: "I speak not thy language."

And it came to pass, ere long, that the rector was working with his car when he saw flames arising beneath the car, and he hastened forth and cried to his Baptist neighbor, working in his yard: "Come hither quickly, and help me. My car is on fire!"

And the deacon said, "What sayest thou?" And the rector again cried, "My car is on fire. Come, help me!"

And the deacon leaneth on his hoe and again inquireth, "What sayest thou?" And the rector waxed wroth and cried vehemently, "I tell you, my car is on fire!"

And the deacon said, "I cannot understand thee. Thou dost not speak my language." And the rector fled to his burning car. But the deacon also hastened to the burning car, and when the fire was put out, the deacon said: "Dost thou not think that it would be well with thee to learn to understand thy neighbor's denominational language, for it seemeth to me there are times when it is exceedingly needful to make thyself understood. And further, this car speaketh a message to thee, that thy attitude of not speaking the language of thy neighbors meaneth that the Church of Christ may be burning down but that thou dost not care until thine own Church catcheth fire. And it also seemeth to me that the day may come when thou wilt make mighty efforts to understand thy neighbor's language, for thy Church is not insured against the fires of spiritual indifference, and thou knowest better than I if there be spiritual indifference in thy Church." And the neighbor went back to his garden.

* * *

BETTER THAN BATTLEMENTS

We have been hearing a good deal of late relative to the necessity of protecting our country against the possibility of foreign aggression. There has been much talk of the multiplication of air-planes in Germany and submarines in France, as though these were a menace to our prosperity and peace. The United States is urged to see to it that we have as many flying planes as the former nation and as many under-sea craft as the latter. The 12th chapter of the first letter to the Corinthians ends with these words: "Moreover, a more excellent way show I unto you!" Is it not possible that there is a "more excellent way" of defending our country against the encroachments of European or Asiatic nations than that of battleships and big guns?

In the first place, there is hardly the slightest possibility that any foreign nation will attack us. Of course, it is conceivable that we might take such action as to arouse enmity on the part of another nation, even such enmity as would lead to a declaration of war, but there is little probability of such an occurrence. Indeed, our foolish tariff legislation, disliked as it may be by our friends in other countries, will not lead to "unfriendly acts" on the part of other governments. They may take "retaliatory" steps, and cannot be blamed if they do, but such steps are not sufficient to cause war, any more than is our unfortunate tariff a sufficient cause.

Moreover, there is a feeling of real friendliness towards our country on the part of practically every other country, and this friendly feeling is growing. We are becoming acquainted with other peoples and they are becoming acquainted with us, and mutual acquaintance is promotive of friendliness. Foreign lands are daily brought nearer to America by sea and by air. It is not so far to Japan today as it was to France only a few years ago. It is within the limits of probability that the Far East and the Far West will become neighbors within a few years, if not within a few months! And such proximity is promotive of good will.

There is, however, a more important consideration: *it is impossible to conceive of a defence that is comparable in effectiveness to that of good will.* The flight of Lindbergh to Paris did more to protect the United States against aggression on the part of France than would the building of a hundred submarines; and the no less brilliant flight of Coste and Bellonte to New York was better than the building of another hundred under-sea craft. Much the same could be said as to recent developments in our relations to Mexico and other foreign peoples.

Why do we not build castles instead of modest cottages in these days? Do we need fortifications to protect us against our next-door neighbors? And why not? The answer is too simple to need expression. Our neighbors are our friends and friendliness guards us. What is true as to domestic relations is also true in the wider sphere. The sending of the dolls to Japan a few years ago meant a thousand times as much in the way of protection against that interesting people as the expenditure of fifty millions in the building of a mighty battleship. What is needed is

a little more friendliness, more good will, more love; for these are "better than battlements!" —G. S. R.

* * *

SOLVING THE LABOR PROBLEM

We must learn to use our constructive imagination as we face our work. We have trained ourselves to think destructively. Work is not a tyrant. It enters into eternity as a constituent. Jesus Christ was a worker, and He understood the problems of the worker. Knowing their problems, He taught men to love.

Today men teach hate as they face these same problems. Jesus preached brotherhood and understanding. Today our radicals laugh at brotherhood and co-operation. Unlike the leaders of today Jesus was constructive, not destructive in His teaching. Yet in spite of the unrest and apparent desire to try hatred as a solvent for labor problems, this basic truth remains. There can be no permanent solution of the questions that are fundamental to the welfare of labor except they are solved according to the teaching of Jesus Christ. And that is not Churchianity, but vital and virile Christianity.

When we see eye to eye with the Carpenter of Nazareth, we shall see our job as a part of infinity, and ourselves as co-workers with God. In that day employer and employee will stand on the same level, and labor will be exalted to its rightful place in the economy of life.

—DR. HARRY BURTON BOYD.

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The Parables of Safed the Sage

THE PARABLE OF THE NAUGHTY NUNS AND THE HONEY

I girded up my loins, and I hied me unto the land of England. And I came unto an ancient Sanctuary in the region of the south, and I went in and looked about. And the Vicar of that Place of Prayer saluted me, and showed me around. And he said, This House standeth upon the site of an ancient Shrine which was used before the Norman Conquest, and this present Building was begun soon after that event. And the masonry as I found when I put in the First Stove a few years ago is Four Cubits in thickness. And thou seest in the Groining of the Ceiling a series of Grotesques of many generations. For here is Oliver Cromwell shewn as Jonah being swallowed by an Whale, and there be other Biblical scenes with Characters famous in the History of this land. And yonder, carved in the wood, is Queen Elfreda represented as a Saint, and Queen Elizabeth as a Cherub.

And I said, Remembering what I do remember that Queen Elfreda murdered her nephew and that Queen Elizabeth swore like a pirate, I should think that the Sculptors had been Generous in their distribution of saintly Honors.

And he said, They are not the only Ladies who have attained to something like fame in this place. For once there was a Convent here, and it is said that the Bishops and other grave men digged Spaces in the thick walls of the Church and there did they immure Naughty Nuns.

And I inquired, saying, Are there any places where the walls resound when they be struck, as though there were Hollow Spaces in the Rubble?

And I struck the walls, and I found that it was so.

And he said, Be a trifle Careful, for those empty spaces are inhabited by Bees. And on last Sabbath the Bees came out so that I had to seat my congregation all on the other side of the Building. For the Bees resented being Sat Upon.

And I said, I am rather glad of this information, and I am inclined to think the tradition may be true. In Samson's day, the Bees made honey in the Dessicated Carcase of a Lion that Samson had slain; why might not the empty ribs that had inclosed the Too-Warm Heart of a Naughty

Nun afford the Bees an even more welcome space for their home and honey?

And he said, If the Old Tales are to be believed, some of those Nuns were Very, Very Naughty, and well deserved to be Walled in and to Suffocate and Perish for their Sins.

And I said, Let him that is without sin spread the first Trowelful of Mortar for their Punishment. I am interested in the Rather Fine Perception of the Bees. For these Naughty Nuns, who loved not Wisely but Too Well, whether they deserved to be walled in or not, offered what to me, if I had been a Bee, would have been a place of refuge on the whole more attractive than was discovered by the Bees of Samson.

And he said, Nevertheless, those Nuns were Very, Very Naughty.

And I said, I am sure of it. And when their Delicate and Attractive Flesh felt the Bruise of the Inclosing Stone and the Chill Damp of the Mortar they doubtless were at least sorry that they had been Caught. It is now a trifle

too late for me to Rescue them or to review the Evidence against them. But I would that every Sinner, discovered in his sin, might, by his Penitence or Punishment, furnish to the world something as adequate by way of Reparation as these Naughty Nuns have done in providing a place for the addition of Sweetness to the Lives of Men.

And he said, I am perplexed what I shall do upon the Coming Sabbath, for the Season is at hand when Bees Swarm, and they may make my Congregation uncomfortable.

And I said, I am hoping that the Bees shall contribute some point to thy Sermon; and if to the Natural Flavor of the Honey they add a faint reminiscence of a Kiss from the Naughty Nuns, I should like an invitation to Lunch with thee.

And he said, Nevertheless, they were Very, Very Naughty Nuns.

And I said, I have no doubt of it. But I have renewed Belief in the Intelligence of Bees.

The Deathless Life

(Sermon by the REV. ALLEN R. BARTHOLOMEW, D.D., at the funeral of Rev. Isaac Summers Stahr, in the Friedensburg Church, Friday, September 26, 1930)

II Corinthians 6:9—"As dying, and behold we live"

We have met in this house of worship to pay tribute to a servant of God who lived long and well. Very tender memories of the past must crowd in upon our minds. Emotions swell our bosoms. There is an absence of a kindly face that was dear to us; a silence to a voice that was music to our souls. No one need extol in your presence the life, character and labors of your venerable pastor whom you have loved long since and lost awhile. Few ministers were so widely known in this section of the State. Few have had such a great influence for good. Everyone knew him in this county. Everybody loved him. The throng in the Church at his funeral is a silent testimony to his worth as a servant of all. Seldom, indeed, do you hear of men in the Christian ministry, who spend over forty years in the same rural charge. This proves a mind and heart that is fixed and stable, and content to serve God in the country where the voices of nature are ever vocal with praises to their Creator. What an example to those pastors who are everseeking and never finding a place for their restless spirits! The shadow of the Cross falls upon the ministering servants of God wherever the rays of the sun shine. No one can escape it.

The Power of His Message

From this sacred pulpit, for more than forty years, the voice of this man of God, now silent in death, spoke to you of life and immortality. Those of you who sat under the spell of his preaching will never lose the power of his messages. He could say, with St. Paul, "I am not ashamed of the Gospel of Christ." He had no use for a modern gospel any more than he had use for an ancient gospel. It was the eternal gospel that meets the needs and fulfills the God-given aspirations of the present age. The preacher who does not give the central place in his sermons to the living Christ has no saving message for lost souls. It was never more imperative and urgent than amid the mental strain and uncertainty of our day. You have cause for giving thanks to God for having had as a minister one who by his sermons, prayers and example bore constant witness to the power of the Eternal Gospel.

Your pastor was a great soul. There was in him a personal magnetism, an in-born kindness, and a passionate sympathy that drew and held men to him. He was not of the gushing kind that overflows with much talking, but the one desire of

his heart was the highest welfare of his people in time and in eternity. Brother Stahr was one of the most self-effacing ministers with whom I ever came in contact. His whole heart was in his work, and he gave his life that you might live. He had a simple faith, unswerving, enthusiastic, and in the strength of it he lived and toiled and died for his Redeemer. No task was too great for his willing soul to perform. He gladly spent and was spent that men might know the way that they must take to dwell with God.

A Tireless Worker

Five years ago I had invited him to join me in attending the centennial celebration of the Theological Seminary at Lancaster. He replied: "I have too much work on hand for the week." Then he

went on to tell me of his varied appointments. "I had a busy day yesterday. I had three services and when I came home from New Jerusalem they were waiting for me to take me down the country about ten or twelve miles to visit a sick lady. I got home in time for supper and my evening service. I feel none the worse for it today." Some one has truly said, "Old age is an hallucination, in the sense that advancing years mean a slowing down. If all of us expected men and women to be in their prime at 70, they would be, and we should have men of 65 displaying the same enthusiasm and imagination as men of 30." What an example should not this patriarch in the ministry be to the youth in our day! Who would not rather choose such a high calling and follow in the steps of Jesus Who went about doing good? May this be the prayer of all our hearts, now and always: "Lord Jesus, grant that we may live to Thee like him, and stand in our lot with him before Thy throne at the end of the days."

The Tie Binding a Pastor

The Christian ministry is a high and holy calling. The Lord calls men into His service and qualifies them for the work. A faithful minister is a spiritual gift to a community. Among the gifts which the Saviour gave unto men after His ascension to heaven were "pastors and teachers." What a blessing a good faithful pastor is to the people! Next to the home ties, I believe the tie binding a pastor to his people is the tenderest of all ties that bind human hearts on the earth. His ministry is interwoven with the holiest moments in the life of a people. The pastor is present in the hours of sorrow and in the hours of joy. He weeps with them that weep and rejoices with them that do rejoice. He speaks the word of comfort to the mourner, and throws the light of resurrection upon the shadows of the tomb. He leads the erring one into the green pastures of living truth, and lifts the eye of sinful man to the Lamb for sinners slain. He dedicates the children to Christ, and confirms them in the faith of the Son of God. He invokes the divine blessing upon the fond hearts made one at the altar, and shares with them the cloud and sunshine of their married life. The true minister cares for nothing but his work. He lives in the spirit, he prays at the altar, he works with the people, and in this service his soul glows with the rapture of an endless reward.

NAG NOT, LEST YE BE NAGGED

There is no nagging in Christianity. It asks nothing, sells nothing, criticizes nothing, but gives and is always giving.

People are constantly taking what it offers free. Sometimes we appreciate the universal service and sometimes not; usually not.

But Christianity does not complain, finds no fault, does not nag—but hopes.

It is the only thing on earth that does not resent such treatment from people who are enjoying its benefits.

There is nothing else like it.

That in itself should appeal. If we do something for an acquaintance and there is no appreciation we do not feel like repeating the act.

Christianity is entirely different, for it keeps on doing good deeds, hoping that the example set will eventually bring the desired result.

But it does not nag. That should teach us a lesson. Nobody likes a nagging individual, or an organization.

Those of us who have nothing else to do on Sunday, might find it profitable to visit a place where there is no nagging.

There is one near our homes.

Reading (Pa.) Eagle.

A Vivid Portrayal of a Faithful Ministry

What a vivid portrayal St. Paul gives us of his own faithful ministry in the chapter which contains the words of the text! He seems to say My work bears its own testimony to my fidelity as a servant of Christ, through the sufferings and toils which I endured; through the purity, consecration and gentleness of my life, and through the abundant gift of divine inspiration and strength. I tried to approve myself as the minister of God, in much patience, in afflictions, in necessities, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. I was subject to all manner of treatment, and I experienced all sorts of trials, by honor and dishonor, by evil report and good report; as deceivers and yet true, as unknown, and yet well-known; as dying, and behold I live. Though severely disciplined, I did not sink under it; I was sorrowful yet I rejoiced; I was poor, yet I made many rich; I had nothing, yet I lived as though I was possessing all things. And as a preface to this recital of a sacrificial life for the love he bore towards the Church at Corinth, he wrote, "We, then, as workers with him, beseech you also not to receive the grace of God in vain." The heart of Paul was full of love for his people, and is now yearning for their love, and in return for his affection to them, he said, open your hearts in love for me.

His Heart was in the Church

How all this what I have been saying about the great champion of the faith, finds its repetition in the long, faithful and self-sacrificing ministry of our dear brother Stahr! For over fifty years I have known this friend of God. He and I were classmates in the Seminary. He was my senior not only in years but in mind and heart. We often met in happy fellowship during those student days. In the letter from which I have already quoted, he wrote: "I expect to be present part of the time at least at the meeting of Synod in Pottstown, and hope to have an opportunity of taking you by the hand and having a friendly talk with you." He was always ready with a warm welcome. There are few ministers who were more loyal to the denomination than he. He was **echt Reformirt**, but not a bigot. No one took a deeper interest in all our Boards and institutions. He could truly sing:

"I love Thy Church, O God,
The house of Thine abode."

To him the Church was the house of God and the gate of heaven. He not only took a lively interest in the welfare of the Church but also in the welfare of the members. A true minister will ever be mindful of his people because they are the flock of God. There is an everlasting bond of union between a pastor and his members. Life with Father Stahr, as with St. Paul, meant the steadfast endurance of his people in the faith of the Son of God. The hope of his reward lay in your adherence to the truth as it is in Christ Jesus. Upon your active service he built his plans under God to extend the kingdom of Christ among men. From you, as from a belfry, shall ring out the glad tidings of salvation unto the remotest ends of the earth.

The Reward of a Pastor

Is it saying too much when I declare unto you, that the life of a minister lives on in the lives of his people, and that the influence of a minister continues through the labors of his people? "Now we live," says the Apostle, "if ye stand fast in the Lord." The crown for which a true pastor is willing to endure all the toils and sufferings of his life is the privilege to present the soul of every man, woman and child, pure and spotless in the presence of the King of Love in heaven. We can best honor the memory of a devoted pastor and perpetuate his life by entering into his

labors and by faithfully serving our own generation by the will of God. The character of the members of the Church determines the power of their influence. The truth that deserves special emphasis in this modern age is this: the communion of saints in heaven and on earth is the true Church and the only Church worth living in and working for. And this Church is the citadel of all truth and grace and power in the world. Every saint belongs to it, must get his help from it, and contribute his strength to it. There comes down to us through the saints

DUST

("Sermons in stone")

Behold, I am the dust of cosmic
might

From which the visible springs forth!
Driven of wind and wave, I pause
To rally regiments of rock and tree.
I hold within myself an urge of
force

Whatever form I take, even tho I
crumble.

I am the flower's stalwart stem to
flame;

I am the lute of soaring bird in song;
I am the canvass of the western sea;
Each eye that sees, each ear that
hears,

Bears homage to the things I weave.
The worst, the loveliest, I build is
man

Relentlessly in quest of me; yet oft
When bowed beside the gaping grave
I wonder what he sees or knows
of me?

If there be truth, then is there faith
In what I build to bear that truth;
I am the dust in which some image
dwells.

Power have I none save what I find
To meditate between design and end.
Helpless in my helplessness, I cling
The closer to what holds me in bond;
Thus build I unity thru all I mould.

Once found I freedom's choicest joy
Within the noblest flesh I framed.
Artisan of wood, he died upon a
tree—

Then led me ways I never traced
before.

I felt no fear of him; nor he of me
While endless cycles of futility
A moment paused and gave me
glimpse

Of worth beyond the veiled design.
So reach I forth, so build I men
To match the faith and way of
him . . .

And tho I fail and fail, I know
I once was led where dust had worth.
Truth showed an image born and
built of me!

Beware, I am the dust of cosmic
might!

Henry Linford Krause.

of all ages the power of God which is able to keep us in the hour of trial. Because the saints have overcome and now are our witnesses, our reverence and love for them becomes akin to theirs, and bears like fruit in us with our reverence and love for God.

"The saints on earth and all the dead
But one communion make,
All join in Christ, their living head,
And of His grace partake."

Our Precious Dead Live

As Christians we do not think of our precious dead as dead. They live. It is the body we commit to the grave, but the soul returns to God who gave it.

"And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe,
Is life—there are no dead."

Yes, the dead are all around us, but we see them not, because we lack the eye of spiritual vision. Faith penetrates the veil and bids the invisible stand before it. If we could brush from our eyes the clouds of flesh and sense that dim our vision of spiritual things we would discover that the realm of the saints is not in a distant world, but a bright host of hovering spirits about us who love, serve and watch with eyes that slumber not.

"I tell you they have not died, their hands
clasp yours and mine,
They are but glorified, they have become
divine.

They live! they know! they see! they
shout with every breath;
Life is eternity! There is no death."

"I believe in the communion of saints," and in the life eternal. I believe that we owe much of our successes in life to the cloud of witnesses that compasses us about in the stress and strain of our earthly life. The glorified dead help and cheer us on in attaining the mark of our high calling in Christ Jesus. How much inspiration there is in a word of cheer! Good cheer is a moral tonic. It adds the life of those who cheer us to our lives and it inspires us with their courage, their aims, and their aspirations. It awakens our latent energies and fills us with hope. By means of it we are born into our higher selves. It carries us on to success.

And how do you and I stand in the light of these living personalities, who certainly long to live in minds and hearts made better by their presence? Do they not, "in thoughts sublime that pierce the night like stars, and with their mild persistence urge man's search to vaster issues?" Through memory and history the dead yield motives to living souls that must not perish of inertia. They powerfully remind us of our duty, our privilege, our delight, to give back to earth in spiritual energy what heaven has given to us.

How to Honor the Dead

We are to take the legacy of the dead and apply it to the needs of the present hour. We are not to rest in the labors of the saints but advance them. It is this that distinguishes man from the beast. Instinct makes no progress. The lion is precisely the same as he was at his creation. The beavers build their dams and the birds theirs nests, and the bees their combs exactly as they did ages ago. Man alone is capable of progress. Human life is a life of progress, of growth, of multiplying contacts and sympathies with the infinite world of the human as well as the divine. When a man tells me, "I stand today just where I did twenty years ago," there are only two conclusions possible, either he was perfect then or he is dead now. Progress is a test of the Christian life. Religion must always be a "walk" with God and a "work" for God. As we grow older in years, and perceive how little we have done for Jesus who did so much for us, should it not kindle in our hearts a more transcendent faith; a faith that will climb over all our failures until it sees the ultimate triumph? Is this not the path the saints have trod? Listen! "And these all having obtained a good report through faith." Who among you can recall the ministry of preaching of your now sainted pastor without a feeling that the heart of youth pulsed in every sermon? His was a soul with a light that never fades, and a passion that lives forever.

Life to most of us becomes more and more either an ambition or a despair. It is the contemplation of the immortals that will encourage us to press with vigor on. They lived in the faith of the Son of God.

They now rest in His blest love. Faith has the heart that hopes and the hand that saves. The faces of the saints in glory are looking toward us to see that we carry on the work of redeeming love.

Looking Unto Jesus for Help

Amid the hosts of heaven there is another face that looks down upon us in this vale of tears. It is the face of Jesus. Above the help and cheer of the pious dead, we need Him in our lives. He must be the goal towards which we run and the strength of our race. "Looking unto Jesus the author and finisher of our faith." Let Christ be the leader and perfecter of your salvation. Make an absolute surrender of your whole being to Him. Open your heart wide for His incoming. And with Him in your heart, as the hope of glory, you can smile at all your foes. This is a religion worth having. And this was the faith and hope of the one who in death was satisfied with his religion and ready to depart, which was far better for him. As we laud the faith and loyalty and patience of this dear man of God who served this charge so long and so well, will we not be influenced by it? Plutarch once said that Demosthenes was excellent in praising the acts of his ancestors, but not so good in

imitating them. You and I confess our faith in Jesus, but do we possess Him in our hearts and exhibit Him in our lives? Do we fix our eyes so intently upon Him that we see no one save Jesus only? Christ is always to every human being just everything or nothing. No half-way allegiance will do. "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." I believe this is the message that your sainted father wishes me to leave with you, my dear children, and this is his final pastoral message to you, the people, whom he bore on his heart for so many years.

A Challenge to Ministers

What shall I say to you my fellow yoke-bearers in the Gospel ministry? Should not the earnest life and the conscientious labors of our dear brother Stahr inspire us anew to be good and faithful servants of Christ? What does it matter if the path we tread is rough and thorny, when we know that it leads to an abundant entrance into the heavenly kingdom? There is no cross but what is overhung by a crown. There is no steep ascent but what leads to a promised land. Will we not grasp this hope while we struggle our way out of the fears and doubts that ever enthrall us into

the glorious liberty of the Sons of God?

If those lips now sealed in death could speak, I know this is the message that would ring in our ears: Death has no terror to the Christian who meets him in the presence of Jesus. When you find, as I have found, that salvation has come to lighten human souls, the future loses its hideous aspects. We rest in God, and Christ in us, is the hope of glory. Let us be faithful in our places; faithful in the heat and burden of the day. And though increasing years shall bid you tarry at home while the reapers pass by to the harvest, keep on praying and watching in the temple. Christ is beyond. Heaven is home. Yes, who can tell, perhaps one swift pang, then, you, too, shall dwell in the golden city where all is rest and joy and peace forever.

"O Lord of life, steep Thou our souls in Thee;
That when the daylight trembles into shade,
And falls the silence of immortality,
All is done—we shall not be afraid,
But pass from light to light; from earth's dull gleam
Into the very heart and heaven of our dream."

World Conference for International Peace Through Religion

By WILLIAM C. ALLEN

Switzerland is a delightful country in which to hold peace conferences. Berne is a beautiful little city with its delicious old arcades, its markets, its Churches. In the center of Berne are the parliamentary buildings, one side of them looking out on to the shopping district, the other close by the great walled precipice down which you look to the winding river and quaint tiled roofs far below. Here last August were held the sessions of the Executive Committee of the proposed World Conference for International Peace through Religion.

A preliminary conference was held in Geneva in 1928. The Executive Committee has since held meetings in Germany and Paris. A large number of individuals eminent in economics, science, sociology, literature, art and religion have given this effort their approbation. It is clearly understood that no participant will be encouraged to exploit his own religion except in so far as it has worked for the abolition of war. As a folder states: "The sole purpose of the conference will be to consider how the sources of religion in all nations can be mobilized in a concerted action against war and that spirit and those things that make for war." Dr. Henry A. Atkinson, 70 Fifth Ave., New York, is the very efficient and enthusiastic executive secretary.

The disturbed conditions in some countries, particularly in China and India, have somewhat delayed the promotion of this enterprise. However, the meeting of the Executive Committee at Berne this sum-

mer was encouraging in many respects. Almost sixty were present. They met in the Senate chamber, the sessions being opened with periods of silent prayer, this being a form of service most inclusive in its character, and in which people of all religions and faiths can unite. The following countries were represented at Berne, namely: India, Germany, Britain, the United States, France, Ceylon, Japan, Switzerland, Egypt, Poland, Bulgaria and Holland. They included Christians, both Catholic and Protestant, Hindus, Moslems, Buddhists, Bahais and Jews.

Dr. Atkinson reported a widespread growth of interest in the aims and objects of the proposed conference, especially in Asia. He said in part: "Wherever one turns one faces cynicism in the face of existing conditions and a scepticism regarding any possibility of a peaceful future. It is no easy task that faces us. A survey of the world political life gives little comfort for the future. The recognized balance of power behind the larger nations controlling the destiny of all peoples in the leading countries throughout the earth cannot be brought to an end without causing a revolution more far-reaching in its effect than any that has ever transpired heretofore in the history of the world. Palestine, Egypt, all the Near East and Middle East are seething with discontent. This is no time for false optimism; but on the other hand, I believe this is not a time for religious-minded folk to give up to despair. Every major problem that faces humanity today has in

it elements that defy any solution other than that based on a religion of spiritual values. The religions of the world have at their command the forces for helping humanity at this juncture of world affairs. It is a day that challenges faith, and I believe that if we stand together we can make some contribution that will be for the lasting benefit of the world and will most certainly help to reinforce that love of religion which is inherent in every human heart."

During the session four commissions began work preparative to the World Conference in 1932. These commissions are to explore the influences that make for war; the spiritual resources by which they can be met; the contribution religion has to make to world peace, and by what methods religion can best make its contribution thereto.

At the opening session, which I attended, the committee was welcomed by the vice-president of the Swiss Republic. During his speech he mentioned that his country had not been engaged in any war for three centuries. At the closing session the president of Switzerland was present and expressed his interest and sympathy with the initiative which the conferences had taken.

The Executive Committee has received and accepted an invitation from the American Congressional Commission which is arranging for the bi-centenary of George Washington's birthday to hold the proposed conference at Washington, D. C., 1932, in connection with that celebration.

Reasons for Supporting the Prohibition Law

By DR. ARTHUR C. BALDWIN

I am a Dry for the following among other reasons:

First: The principle of Prohibition is right. As society grows more complex, more rules and restraints seem to be necessary. When I was a boy there were no traffic lights on the roads. Today we must have them. It may be that once upon a time a man's drinking was his personal business. Now in our machine age and

with our automobiles, a man's drinking affects many people. The Pennsylvania Railroad believes in Prohibition for its employees. So does Mr. Ford, even though in his factory in England I understand the rule is resented. What is necessary on the railroad and in the automobile factory is necessary for the safety of our highways and the welfare of our people.

Second: The Prohibition laws are far

more successful than the Wets would have us believe. I am not satisfied with their success. We have been handicapped by much unintelligence in their enforcement. There is plenty of liquor to be bought. All this we must acknowledge. None the less, the Salvation Army reports from its observation in lower New York that drinking has dropped off sixty per cent. In the old days they used to have a horrible time

of it every Saturday night picking up the drunks, men and women, lying intoxicated in the streets. They used a corps of stretcher-bearers. After they proved inadequate, they began to use wagons and carts. It was a common thing, so they tell us, to collect from 1,200 to 1,400 drunks in a single night. When Prohibition came this gathering was immediately reduced to 400, and now, a dozen years later, they do not average more than seven.

The Wets are pointing at the use of the hip flask among young people, bootleggers, etc. The things they complain of are to be found in Canada and England just as

they are here. We shall not get rid of those evils by getting rid of Prohibition.

Third: My third reason for standing by the dry position is that there is absolutely no better way being offered. If, as the Wets agree, nobody wants the saloon to return, what shall we have in its place? A Government in the business of liquor selling means a saloon back again under another name. The experience of Government in business, whether it is the control of railroads or Muscle Shoals, is not a record that invites us to be hopeful. If it undertook the manufacture, sale and distribution of liquor to 120,000,000

of people, disaster would result. No business man wants the Government to be operating coal mines or ships. By what process of reasoning does he think that our Government could take up the sale of liquor?

The truth of the matter is that we are in a movement whose success cannot be determined by the issue of a few years. We are trying to do the right thing in protecting our homes and ourselves, and if the struggle requires constant effort through the generations, it is thoroughly worth while.

If the Organized Drys Quit

By ERNEST H. CHERRINGTON, LL.D., LITT.D., *Director of Education, Anti-Saloon League of America*

Prohibition would be erased from the Constitution and quickly blotted from the statute books if the organized efforts of its friends should cease. Eternal vigilance is the price of freedom from the debauching, corrupting and enslaving liquor traffic.

So long as a group of wealthy men, some of whom control immense distilleries, while others are interested in other possible phases of the exploitation of the people at large, heavily finance the assaults made upon this beneficent social legislation whose values are distributed to the bulk of the American people, it will be necessary for those who are concerned about American high-speed industrial civilization to guard their hard-won liberty from the return of the liquor traffic.

Should the friends of Prohibition abandon these organizations through which alone they present an effective front to the enemy, the liquor consumption in this country would, unquestionably, far exceed any record set in the past. The wealth of the land which has been so greatly increased under Prohibition would make possible larger consumption of intoxicants. The increase in population during the dry decade would offer more potential liquor customers. Like that man from whom seven devils were cast out and to whom they later returned, the last state of this nation would be worse than the first.

The discouraging effect of a repeal of the prohibitory laws would break down inhibitions which have been built up during the dry period. Repeal of the Eight-

teenth Amendment would be equivalent to a confession that the theory of Prohibition was wrong, that the use of intoxicating beverages was right and proper and that society deliberately placed its seal of approval on their consumption.

Coupled with the return of the licensed liquor traffic under whatever system might be adopted, there would be a like return of that political corruption which seems to be its inevitable accompaniment, whether legalized or illicit. There would also return those vice centers which were plague spots in the life of our great cities. Inevitably slum sections would develop. The standard of living which has been raised so high under Prohibition would be lowered, since the diversion of large sums of money to the liquor trade would make it impossible for hundreds of thousands to continue payments upon homes they are buying, to meet rentals in desirable neighborhoods, to continue that scale of living which has been possible to the great body of the people only since the licensed liquor traffic was prohibited.

The effect of the return of this traffic would be felt throughout our whole economic life. A large part of our business structure is built on the deferred payment plan or installment buying. We have erected an inverted pyramid by spreading out the purchase price of costly articles such as automobiles, radios, and the like, over extended periods of time. Through this system we have made possible a much greater consumption than could have been

had these been purchasable only for cash. Prohibition has made this inverted pyramid stable. It has strengthened the credit of nearly every man and woman in the country. That credit would be shaken and that inverted pyramid would topple if the supporters of Prohibition should disband and their organization no longer function effectively.

The death rate, whose decrease under Prohibition has been equivalent to saving approximately 200,000 lives per year, would increase if once more liquor stores were allowed to purvey this narcotic, habit-forming drug. Alcoholic insanity would increase. Deaths from alcoholism would reach the pre-Prohibition ratio. Drink cures, reduced from 275 to a score of institutions, mostly small, would revive. In brief, that long chain of evils fostered by the liquor traffic would again plague the American people if they do not present a united front to the assaults made by the liquor element.

Only through organized effort can the supporters of an alcoholic-free civilization give to men in public life that assured support to which they are entitled. Legislators, administrators, judges, police officials and the great body of public servants who are related to the enforcement of Prohibition have a positive right to that whole-hearted, popular support which is only possible through organization. The foes of Prohibition are organized. The friends of Prohibition must continue and reinforce their organization.

NEWS IN BRIEF

MEMORY HYMN FOR NOVEMBER

Before the Lord we bow,
The God who reigns above
And rules the world below,
Boundless in pow'r and love;
Our thanks we bring in joy and praise,
Our hearts we raise to heav'n's high King.

The people Thou hast blessed
May well Thy love declare,
From foes and fears at rest,
Protected by Thy care;
For this fair land, for this bright day,
Our thanks we pay, gifts of Thy hand.

May every mountain height,
Each vale and forest green,
Shine in Thy world's pure light,
And its rich fruits be seen;
May every tongue be tuned to praise
And join to raise a grateful song.

Francis Scott Key, 1832.

John Darwall, 1779.

ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on November 27, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands

by November 12. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

CHANGE OF ADDRESS

Rev. Roy Moorhead from Rockwood, Pa., to 706 South Market St., Wichita, Kans.

Rev. Paul B. Rupp from Fort Robinson, Nebr., to Schofield Barracks, Hawaii.

Fall meetings are being held by all of the Classes of the denomination, except those of the Northwest Synod, one or two of the Midwest Synod and two of the Hungarian Classes. All of these meetings are in October, except those of eight Classes, which will be early in November.

Stewardship is a perpetual thing, not for a moment or a year, but for a life. It requires continuous cultivation and education, and when once fully understood and applied will work wonders in the making of Christian character and the promotion of Christian activity.

The Cedar Crest College Club of Phila., was entertained at a luncheon at Hotel Allen, Allentown, Pa., on Oct. 5 by Mrs. M. C. L. Kline, Mrs. Edwin Dinecker and Mrs. W. R. Yeager. 25 members were present. Mrs. Florence Scott and Mrs. Frank Kuntz gave very interesting talks on their tours through Europe and the Holy Land during the past summer.

St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. On Oct. 19, the pastor and the Rev. Jacob B. Landis, of St. James Church, exchanged pulpits. On Oct. 26, at night, Judge Roy P. Hicks, Court of Common Pleas, Schuylkill Co., and an elder of the Reformed Church at Frackville, spoke on "The Marks of a Good Citizen." It was Young People's Night.

Rally Day in St. John's Church, Lansdale, Pa., Rev. Alfred Nevin Sayres, pastor, broke another record. The official count was 684, which was 10 more than last Rally Day, but it was believed the goal of 700 was reached, for some members and guests arrived after the count, too late to be included. Every department seemed crowded, with honors for this condition going to the Beginners' Department, where 72 were present. If any more had reported here, the proverbial "sky-hooks" would have been resorted to. Also the men filled every chair with an attendance of 90.

The 1931 confirmation class of Immanuel Church, Indianapolis, Ind., Rev. Henderson L. V. Shinn, pastor, composed of those who will be confirmed on Palm Sunday of 1931, met in the Young Peoples' room of the Educational Building, Saturday, Oct. 11, at 1.30. This class includes all boys and girls who are now first-year Intermediates and in addition any who are older and desire to be confirmed on Palm Sunday of next year.

Many pastors and congregations have used the 25th Anniversary Service of the Board of Ministerial Relief, entitled "Veteran Servant of Veteran Ministers." All seemed to be pleased with the service and with the great amount of Ministerial Relief information given in it. Contributions received on Ministerial Relief Day are now beginning to flow into the treasury of the Board of Ministerial Relief. A number of pastors have assured the Board that their congregations will raise their Ministerial Relief quotas in full, either during 1930 or 1931.

Communion services were held at Germano, Ohio, Oct. 5, at Carrollton and Harsh, Oct. 12, Rev. H. N. Smith, pastor. The services were largely attended as were also the Rally Day services which were held on the same date. At Germano, 6 members were received by letter and one infant baptism. Offering for Apportionment \$70. At Carrollton, offering was \$25, duplex envelopes used. At Harsh there was one addition by confirmation. Offering \$8. Dr. Long, a member of this Church, passed away suddenly Oct. 11. The daughter of the pastor is slowly recovering from the nephrectomy operation she underwent at Lancaster, Pa. She expects to be able shortly, to assume her duties as teacher of Latin in the local high school.

The fall work in the Carrollton Avenue Church, Indianapolis, Ind., Dr. E. G. Homrighausen, pastor, has begun auspiciously. A number of the teachers of the Church School attended the 5 night training school conducted for the Indiana Council of Reli-

gious Education. Elder J. Q. Truxal met an inspiring group of the men composing the Reformed Church Council and representing all the Reformed Churches of Indianapolis. His personal testimony was powerfully presented. Carrollton Avenue Church recently paid off \$2,500 plus interest on its indebtedness. This is not bad for these times. The unemployed in that city now number over 26,000, as against 4,300 last March. Dr. Daniel Burghalter will speak on Oct. 26. The friends of Mr. Maurice G. Lipson, faithful elder of Carrollton Avenue Church and chief publicity man for the last General Synod, will be glad to learn that he is now rallying from a recent illness.

In St. Peter's Church, Frackville, Pa., Rev. Adam E. Schellhase, pastor, an appreciative and enthusiastic audience of nearly 400 persons gathered on Oct. 12, to observe Rally Day. A special feature of the service was the promotion of 11 from the Cradle Roll to the Beginners' Dept.; 13 from the Beginners' to the Primary Dept.; 21 from the Primary to the Junior Dept., and 8 from the Junior to the Intermediate Dept. The service used was "Building a Christian Character." The offering amounted to \$235. The speaker for all the services of the day was Mr. George E. Waidner, of Philadelphia.

"Into my left pocket," that is what one good pastor of Pittsburgh Synod says he does with a tithe of his salary or income, as soon as he gets it. Evidently, the right hand pocket is the spending pocket, or the place from which to supply the necessities of life, but the left hand pocket is specifically the Lord's treasury. From there he transfers it to a bank at home, and always has funds, with which to do some benevolent work. He says, "Even that is overdrawn, and I owe it forty dollars already for this year." Have you ever overdrawn your benevolent account? If you have, you may know how happy this brother is and anyone may be, who enters into real agreement with the Lord, self-pledged, to use a part of his income for benevolent work. One might wish that every layman in the Reformed Church, when ordering his next suit, would have the left hand trouser pocket made specially strong and DEEP.

Rally Day services were held in Trinity Church, Reading, Pa., Rev. Frederick A. Sterner, pastor, Oct. 12. A splendid program was planned and it was the hope of the Church to secure the presence of all those enrolled. The Men's League held its first meeting for this season on Thursday night, Sept. 18. The meeting was called to order by Mr. W. S. Nein, the president, who introduced the speaker of the evening, the Rev. Charles E. Roth, pastor of St. Andrew's Church of Reading. Dr. Roth gave a very encouraging address to the men. The reports showed that the net receipts from the outdoor event held last June amounted to \$127. During the summer the League assisted in the payment of the interest on the indebtedness of the Church, and entertained the S. S. at a picnic. It was decided to invite the men of the League at St. Mark's Church and their pastor to be guests of the local League at the November meeting. Two new members were received, namely, Mr. Chas. H. Als-pach and Mr. George Shadle.

A letter from our missionary, Rev. Karl H. Beck, written at Shanghai on Sept. 24, brings the sad news of the death of the youngest child, Herbert Allen, on Sept. 18 in the Country Hospital. Previous news had been received by the secretary of the Board of Foreign Missions of the critical illness of this dear lad, and the hope was cherished that his life might be spared. He was so brave. Three times he seemed on the verge of passing on, but revived. The father writes: "The week during which I was with Herbert and his mother, as he hovered between life and death, was perhaps the most precious of my life. What an example of love, and courage, of forti-

tude and fearlessness he gave us." May our Heavenly Father comfort and sustain the parents, and cause their loss to be gain in the Kingdom of Heaven which they are helping to build on the earth. The sympathy of the Church at home and in China will be with them in this time of sore bereavement.

At the Communion services Oct. 12 in Christ Church, Baltimore, Md., Dr. J. L. Barnhart, pastor, 4 new members were received by letter. Among the communicants were a number of students. Rev. Wm. R. Barnhart, of Hood College, assisted in the morning service. At the S. S. Rally, Sept. 28, interesting addresses were made by Miss Jeannette Lampson, director of Baltimore Council of Religious Education, and Miss Pauline Albertson, director of Young People's Work, Maryland-Delaware Council of Religious Education. The latter is the accomplished daughter of Rev. John W. Albertson, Curryville, Pa. On Sept. 28 the Harvest Festival was also observed. The Church was beautifully decorated by the Chancel Guild.

It is encouraging to note the growing interest of the officers and members of the various Classes in the fall meetings. They are putting much thought into the program, and considering the work of the various boards and benevolent interests. One feels that a new spirit, a larger spirit, is taking hold of the Church in this day of our great need. It is such a comfort to know that the pastors and elders are sharing sympathetically the agencies of the boards, whose funds are entirely inadequate to meet the necessary payments for the faithful workers on the field, both at home and abroad. We expect much from these meetings of the Classes and pray God to guide the mind and heart of the brethren who are doing the Lord's work in an effective way. "Make it a 100 per cent pay up Every Member Canvass this year." It would be a fine close to Stewardship Year in the Reformed Church, if next fall we could record that the entire benevolent budget of the denomination had been fully covered. If we strike that note and keep that thought in the Canvass and think "payment of the complete budget" when we are making the Canvass, we will have great results. Let the people in the Churches take the initiative in accepting the full budget at the beginning of the year, and have them make it a matter of integrity to pay their pledged portion from week to week, and thus strengthen the hands of those leaders and workers who are doing God's work.

Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, celebrated its 40th anniversary on Oct. 5, on the Church School Rally Day. Invitations were sent to all former members of the Church and School. Each department of the school was represented on the program by song or recitation. Brief outlines of the history of Bethany S. S., C. E. Society, Women's Missionary Societies, Ladies' Aid, and congregation, were given in turn by Curtis Wachsmuth, Ernest Bauer, Mrs. T. C. Limberg, Evelyn Whitesell and W. A. Ashbaugh. Roll call of active charter members was read by the Secretary of Consistory, Mr. Roy Campbell. Greetings were received from former pastors, Rev. W. G. Klein, Cleveland, O.; Rev. P. I. Kuntz, York, Pa.; Rev. J. A. Leuzinger, Los Angeles, Calif., and widows of pastors, Mrs. Rev. John Pontius, Lehighton, Pa., and Mrs. Rev. S. C. Long, of St. Petersburg, Fla., also from the Rev. Paul R. Pontius, Lehighton, Pa., who was licensed and ordained in Bethany Church. A soul-stirring anniversary message was brought to us by the president of the Theological Seminary, Lancaster, Pa., Dr. George W. Richards. There was a gain of 24 over all former highest attendance records in the Church School, and the offering of \$397 was an increase of \$127 over the larger Rally Day offerings of the past. Communion services on Oct. 12 were well attended.

THE APPORTIONMENTS OF THE EASTERN SYNOD

Classes	Eastern			Cedar Crest	Phoebe Home	Beneficiary Education
	Member- ship	Synod Contingent	Seminary Aid			
1. East. Penna.	17,482	\$977	\$1,708	\$2,104.80	\$95.12	\$2,981.80
2. Lebanon.	12,691	710	1,241	1,528.44	69.09	2,165.29
3. Philadelphia.	11,881	664	1,184	1,455.60	65.79	2,062.10
4. Lancaster.	13,160	736	1,285	1,580.52	71.44	2,239.07
5. E. Susquehanna	9,276	519	918	1,126.80	50.94	1,596.30
6. W. Susquehanna.	6,458	361	644	788.64	35.67	1,117.24
7. Tohickon.	9,907	554	1,001	1,230.00	55.61	1,742.50
8. Goshenhoppen.	8,349	467	823	1,009.92	45.66	1,430.72
9. Lehigh.	23,096	1,292	2,309	2,861.16	129.28	4,053.32
10. Schuylkill.	8,103	453	818	999.24	45.18	1,415.59
11. Wyoming.	8,122	453	812	995.76	45.02	1,410.66
12. Reading.	15,442	863	1,534	1,888.92	85.37	2,675.97
13. E. Hungarian	1,365	76	113	130.44	5.83	184.79
Total	147,502	\$8,125	\$14,400	\$17,700.24	\$800	\$25,075.35

The above Apportionments as given in the REPORT OF THE STANDING COMMITTEE ON FINANCE, adopted by the Eastern Synod on Thursday afternoon, October 16, 1930, were referred to the several Classes of the Synod for further Apportionment upon their charges and congregations.

J. Rauch Stein, Stated Clerk.

John Rose is the name of the young man who arrived in Salisbury, N. C., on Sept. 25, to gladden the hearts of Dr. and Mrs. David E. Faust. Dr. Faust is professor of Bible at Catawba College.

The Hartford Seminary Foundation has issued invitations for the inauguration of Robbins Wolcott Barstow, D.D., as president, on the afternoon of Tuesday, Oct. 28, at 3.30 P. M., in the Asylum Hill Congregational Church, Hartford, Conn.

At the Sesqui-centennial of the Frederick, Md., Presbyterian Church, Dr. Charles E. Wehler, pastor, three of the speakers at the Thursday evening, Oct. 2 service, were Dr. H. L. G. Kieffer and Rev. Charles D. Shaffer, of Frederick, and Dr. Atwill Conner, of Jefferson, Md.

Grace Church, Jeannette, Pa., Ralph S. Weiler, pastor, the morning service, Sunday, Oct. 12, was dedicated to the children and youth of the parish. Sunday evening, Oct. 19, "Query Hour" was held. The pastor's catechetical class was organized Tuesday evening, Oct. 14.

Rally Day was observed, not only by the Sunday School of Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor, but by all the departments of the Church, on Sept. 28. The Holy Communion was celebrated on Oct. 12. The pastor is preaching a series of Sunday evening sermons on the 23rd psalm.

First Church, Berwick, Pa., Rev. H. I. Aulenbach, pastor, held annual Rally Day services on Oct. 12, with banner attendances during the day and a cash offering of \$1,649. At the evening services the choir, under the able direction of their leader, Mrs. Herman Gass, sang the cantata "The Beatitudes," arranged by E. L. Ashford.

Rally Day in the Sunday School of St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, was held Sept. 28, with a specially prepared program and an increased attendance. Two splendid addresses were made by Charles T. Siebert, Jr., and R. E. Zimmerman. The Church properties are undergoing some needed repairs, a beginning of still further work that must be undertaken.

Sharon Church, Rev. W. M. Diefenderfer, pastor, Sunday evening services were resumed Sept. 7. On three different occasions a carload of ladies of the congregation spent a day at St. Paul's Orphans' Home assisting with the canning and other fall work. The Ladies' Aid and the King's Daughters Class have been serving at the Sunshine Home each week, during the past three months.

In St. Paul's, Lancaster, Pa., Rev. T. A. Alspach, D.D., pastor, Rally Day was ob-

served on Oct. 5 with 1,202 present. Holy Communion was administered on Oct. 12 to 1,114 people. From Oct. 26 to Nov. 16, Dr. J. C. Masee, formerly of Tremont Temple, will conduct a season of special services. Rev. A. G. Slaght, a Presbyterian minister, will sing.

St. Paul's Church School, Mahanoy City, Pa., Rev. Walter H. Diehl, pastor, Dr. Fred R. Wagner, supt., held Rally Day services on Oct. 12, with Mr. Harry A. Reber, president of the Schuylkill County S. S. Association, as speaker. The audience was the best in recent years, 612 being present; and 52 scholars receiving awards for perfect attendance during the year.

At least three of the Synods will hold their 1931 meetings in the spring: Eastern Synod is to meet on May 11 at Harrisburg, and Pittsburgh Synod on May 18 at Jeannette, Pa. Ohio Synod is to meet at Heidelberg College in June. Some of the other Synods referred the date and place of their meetings to their executive committees.

Dr. J. M. G. Darms was the guest preacher Sunday, Oct. 19, at the evening service of First Reformed Church, Canton, Ohio, Rev. Dr. R. W. Blemker, pastor. Mrs. Blemker's mother was called to her eternal home at the age of 72 years. The end came after several years of sickness. Mrs. Blemker left for Indianapolis Friday and Mr. Blemker on Sunday to be present at the memorial services held in the Immanuel Reformed Church on Monday.

Mr. Joseph S. Wise, treasurer of the Board of Home Missions, consented to celebrate his 70th birthday on Oct. 20, and his many friends would not allow him to forget this happy occasion. Treasurer Wise, who has given 19 years of service to the work of Home Missions, bears his years lightly and maintains his useful and forward looking outlook upon life. The "Messenger" extends sincere felicitations to a good friend.

The Wooster Ave. Reformed Church, Rev. E. E. Zechiel, pastor, closed a month of rallies with an autumn Communion service on Oct. 19. For all the men and boys of Wooster Ave. Church there will be a meeting of the Reformed Men's Brotherhood and a big chicken supper on Friday, Oct. 31, at 6.45. There will be 4 meetings a year of the Reformed Men's Brotherhood with the other men of Akron and vicinity Reformed Churches.

Mrs. Minnie Noll, widow of Rev. Aaron Noll, died at Kingston, Pa., on Oct. 6, after a lingering illness. Services were held at the West Milton, Pa., Reformed Church on Oct. 9, conducted by Rev. W. C. Ritten-

house, of Williamsport, assisted by Revs. Irvin L. Ditzler, of West Milton, and Howard L. Wink, of Boalsburg. She is survived by 5 daughters, one son, 13 grandchildren and one great-grandchild. Mrs. Noll was greatly loved by a multitude of people, and until incapacitated by illness was a diligent and faithful worker in the Reformed Church.

411 children accompanied by their parents, teachers and friends, spent a delightful late afternoon on Oct. 10, in the Abbey Church School, Huntingdon. The children were entertained by Miss Ruth Bird Stewart, of Cincinnati, the well known "children's poet." The minister, Rev. H. D. McKeehan, spoke at the Loyalty Crusade service of the First Presbyterian Church, Altoona, on Oct. 12. On Oct. 13, he delivered an address on the subject, "Preaching in the New Age," before the Huntingdon City Ministerium.

Fort Wayne, Ind., Grace Church, Rev. R. S. Beaver, pastor. At the Rally Day service Oct. 5, Rev. H. L. V. Shinn, of Indianapolis, was the speaker. His message was inspiring and well received. The orchestra from our Reformed Orphans' Home at Fort Wayne furnished splendid music. Rev. J. F. Tapy, supt. of the Home, took part in the opening service. Grace Church choir furnished special music. The fall Communion service was observed Oct. 12. The pastor is planning to keep "Stewardship Year" to the front in his fall program.

Rev. Sydney Strong, Hotel Wolcott, 4 West 31st St., New York City, is requesting help in the preparation of a much needed book for youth on the subject, "How to Find God." This book which is to be a non-commercial enterprise, will contain the 50 best replies sent to him that will be the most help in answering the question. Everyone without regard to age, nationality, or race, is invited to send in original statements. They may be in prose or poetry but must not be over 300 words in length. They should be typewritten and sent to Mr. Strong not later than Feb. 1, 1931.

Grace Church, Sioux City, Iowa, L. Harrison Ludwig, pastor. The Holy Communion was celebrated Oct. 12 with the largest number of communicants, except Easter, in the history of the Church. S. S. attendance was 107. An Adult Bible Class was organized with the pastor as teacher. The basement of the Church has just been painted. The Ladies' Aid furnished the paint and Mrs. Erickson, and the painter gave the money and time for the work. The School of Missions sponsored by the Women's Church and Missionary Federation of Sioux City was held during the week of Oct. 15 seq.

Ministerial Relief Day was observed in Heidelberg Church, York, Pa., Dr. W. S. Kerschner, pastor, on Sept. 28. The congregation united with the Bible School in its annual Rally Day services on Oct. 5. The address was given by Headmaster Frank S. Magill, of Penn Hall, Chambersburg, Pa. Sunday evening at 7 o'clock, the 20th anniversary of the organization of the Women's Missionary Society will be celebrated. Mrs. L. L. Annawalt, president W. M. S. G. S., will give the address. The fall Communion will be celebrated on Sunday, Nov. 16, if the new organ is placed by that time.

St. John's, Phoenixville, Rev. A. A. Hartman, pastor, enjoyed a delightful Harvest Home service Sept. 28. In spite of drought and depression, the blessings when counted and brought into the House of God were surprisingly large. About 150 jars of fruit and vegetables were divided between the Bethany Orphans and the Berger Home for the Aged. The following Sunday was Holy Communion, with Rev. Z. A. Yearick, D.D., of Bethlehem, as guest and helper. This congregation is planning to put in a new pipe organ about the first of the year.

Eastern Synod, which closed its sessions last week, was very responsive to the cause of Ministerial Relief and gave it a very respectful hearing. Thus all the Synods this fall have shown a deeper interest in Ministerial Relief than at any previous meetings. The sentiment for Ministerial Relief is growing in every section of our Church. It is now placed upon a firm foundation, and the Board of Ministerial Relief is more confident than ever that our Church will provide adequately for our veteran ministers and their widows.

The special services attending the 50th anniversary of the laying of the cornerstone of St. John's Church, Bellefonte, Pa., the Rev. Robert Thena, pastor, were held Sunday morning and evening, Oct. 12. In the morning a special order of service was used as arranged by the pastor. An intensely interesting historical sketch, written by the Rev. Dr. John F. DeLong, of Bethlehem, Pa., the pastor of the congregation when the cornerstone was laid and the present beautiful Gothic sanctuary erected, was read by the pastor. The sermon was delivered by the Rev. Dr. Ambrose M. Schmidt, who as former pastor, served the congregation for a period of 24 years. This was followed by a solo by J. Millard Hartwick. The Rev. Frank Wetzell, of Akron, O., a son of the congregation, spoke of the sturdy Christian character and the self-sacrificing lives of the little band that heroically undertook the erection of the present house of worship. Then followed the dedication of a beautiful art window that was erected as a tribute to the many years of outstanding services given to the congregation by Dr. and Mrs. Ambrose M. Schmidt. The pastor, Mr. Thena, spoke feelingly of those who had labored together for 24 years for and with the congregation, and formally presented the window. Dr. Schmidt, in a few fitting sentences, thanked the congregation for the beautiful testimonial. The formal dedication was now made by pastor and people. The window is the ninth of a series of art windows placed in this Church within the past few years. The title of this window is "The Sower." The central figure is that of a man sowing the seed. Below is the inscription, "Dedicated to Dr. and Mrs. Ambrose M. Schmidt, Pastor 1901-1925." In the evening the pastor spoke on "The 50 years, their significance and their lessons." Many friends from nearby towns attended the morning service and added to the joy and worship of the congregation. Many beautiful flowers and helpful music joined in making the service one of dedication to the Lord.

FRANKLIN AND MARSHALL NOTES

About 250 students heard Dr. Boyd Edwards, headmaster of Mercersburg Academy, preach on "Freedom," Sunday evening, Oct. 12, in the First Reformed Chapel, at Lancaster. Nearly 100 freshmen attended in a body. This is the first of a series of monthly special services to be held in various churches of the city, mainly for the benefit of the students. A forum is planned to follow the sermon, in which the students will have an opportunity for discussion. The preachers are being secured by the Department of Religion, of which Dr. Paul M. Limbert is the head.

A student testimonial banquet will be tendered to Dr. B. F. Fackenthal, Jr., LL.D., donor of the Fackenthal Laboratories and of the nearly completed swimming pool. The following committee of the Student Senate will have charge of arrangements: C. M. Ryan, Donald S. Spenser, and Philip Jones. It is planned to arrange tables on the floor space around the pool, and members of the swimming team will give an exhibition of swimming and diving in connection with the dinner. This novel expression of appreciation to the President of the Board of Trustees is entirely a student enterprise and shows

their appreciation of the donor's generous gifts to the college.

The Student Senate will present a Citizenship Award each month to the student of the college who in the opinion of a committee has been most outstanding in scholastic and extra-curricular activities during that month. The award will be in the form of a gold medal and will be made by a joint committee consisting of faculty members, the student secretary, and the president of the senate. An additional award will be made at the end of each semester from among the winners of the monthly awards of the one who has surpassed in that semester. His name is to be placed on a large wooden standard in the Campus House. The gold medal will bear the inscription "In appreciation of services to his Alma Mater," and the semester winner will receive a silver loving cup appropriately inscribed.

The Phi Beta Kappa chapter at Franklin and Marshall was host to high school and college students of Lancaster County at a program, commemorative to the two thousandth anniversary of the birthday of Vergil, Friday evening, October 17, in the College Chapel. Dr. Walter Brooks McDaniel, Professor of Latin at the U. of P. and a popular speaker, gave a lecture which was illustrated by stereopticon views taken by the lecturer in Italy. Judge William H. Keller, '91, presided and with Prof. William A. Hammond, '16, of the faculty of the Academy, and Dr. C. N. Heller, '90, librarian of the Theological Seminary, made up the committee. Several professors in the classical departments allowed cuts for students attending the lectures.

In addition to this celebration, a small collection of Vergiliana has been set around the bust of Vergil in the library by Dr. George F. Mull, emeritus Professor of Latin. This collection contains a number of books on Vergil, a Vergilian medal and other relics of the great writer.

A Franklin and Marshall College Sympathetic Association has been organized with Prof. Frederic S. Klein as director. It consists of about 25 members and will appear in connection with the Green Room Club productions and in some concerts.

The Hager Tennis cup, donated by William H. Hager, '85, a member of the Board of Trustees, and symbolic of tennis supremacy, has been won this year by Ben W. Haseltine, '31, who defeated B. Franklin Kready, Jr., nationally ranked junior player, by the score of 5-7, 7-5, 6-3 and 6-4.

The football team has won two out of its first three games with Catholic University, Washington, D. C., 22-7; St. Joseph College, played at home, 20-19, and losing to St. Johns College in the opening game, 13-0. Its first conference game was with Ursinus at Collegeville, Oct. 18, and resulted in defeat for F. and M.

—Robert J. Pilgram.

HELP TO SUPPLY A NEED AT YOCHEW

So many appeals are issued daily for needs to be supplied that as secretary of the Board of Foreign Missions I have been hesitating to add another to the long list.

During the raid made by Red Communists upon Yochow City on July 3, the remaining missionaries at the station, Rev. Sterling W. Whitener and the Misses Sara E. Krick and Erna R. Flatter fled to Hankow; the Mission buildings were occupied by these raiders and the loss of personal effects to the missionaries and property damages will exceed \$4,000. This loss the Church will want the Board to make up, but in order to do so without delay the need should be made known to our friends in the Church.

In writing about their losses the missionaries have made only a passing reference to them, but that makes this appeal the more deserving of immediate help. Our

brave missionary, Mother Hoy, writes: "I am back at Lakeside in my lonely home that I have not tried to fix up at all. Everything seems quiet and peaceful, but we can never tell. Huping has opened and we have 85 students. Gertrude is very busy in Ziener. Like all the other missionaries in the field, she lost all her possessions."

Frequently, friends send special contributions to the Board of Foreign Missions, adding "use where the need is greatest." You will wish to send a special gift to help in restoring the winter garments and household furnishings of our missionaries at Yochow City. Address the Secretary of the Board at 1505 Race St., Phila., Pa.

Allen R. Bartholomew.

ONE HUNDRED AND EIGHTY-FOURTH ANNUAL SESSIONS OF EASTERN SYNOD

Eastern Synod met in its 184th annual sessions in Zion Church, Allentown, Pa., Rev. Simon Sipple, D.D., pastor, Monday evening, Oct. 13th. The opening services were conducted by Dr. J. Rauch Stein and Dr. Thomas H. Leinbach, Stated Clerk and Treasurer of Synod, respectively. The outgoing President, Dr. Wm. F. DeLong, delivered an eloquent sermon, urging the Church to greater courage and fidelity. The Synod was called to order, and the Roll Clerk, Dr. Homer S. May, announced the presence of 200 ministers and 97 elders. Dr. H. M. J. Klein, a former pastor of Zion Church, placed in nomination for President of Synod, the name of Dr. Lee M. Erdman, pastor of St. Thomas Church, Reading, and a son of Zion Church. The nomination was seconded by Rev. J. M. Mengel, a neighbor of Dr. Erdman. Dr. Erdman was unanimously elected to the office. The host of Synod, Dr. Sipple, then presented Hon. Claude T. Reno, President Judge of the Courts of Lehigh County, a boyhood friend of the newly-elected President, and an outstanding layman in the Lutheran Church, who delivered a ringing address of welcome to Synod. The further organization of Synod was deferred until Tuesday morning. The services preparatory to the Lord's Supper were conducted by Dr. A. G. Peters and the Stated Clerk. Inspiring music was rendered at all of the evening services by Zion Church under the direction of the Organist of Zion Church, Mr. W. W. Landis.

The opening of the Synod was preceded Monday afternoon by conferences of three important groups, namely, the Committee on Realignment of Classical Boundaries, of which Dr. J. Rauch Stein was in charge; the Home Missionaries of the Synod, who were addressed by Dr. C. E. Schaeffer, Dr. W. F. DeLong, and Treasurer Joseph S. Wise; and the Missionary and Stewardship Committee, over whom Dr. A. S. Meek presided, and whom Dr. J. M. G. Darms, the newly-elected Assistant Executive Secretary of the Executive Committee of General Synod, addressed.

The sessions, Tuesday morning, opened with the celebration of the Holy Communion, with Dr. Erdman, President of Synod, and Dr. C. B. Schneder officiating. The organization of Synod was completed with the election of Elder Frank M. Cressman, Allentown, as Vice-President; Rev. Earl G. Kline of Selinsgrove, Reading Clerk; Dr. A. G. Peters, of Philadelphia, Corresponding Secretary. After the presentation of his report, the present Treasurer, Dr. Thomas H. Leinbach of Reading, was re-elected. An invitation was received from Salem Church, Harrisburg, Rev. Dr. J. N. LeVan, pastor, for Synod to hold its annual sessions of 1931 in that Church. The invitation was accepted, and the time of the next annual meeting was changed from October to May. Synod will convene Monday, May 11, 1931.

The reports on the educational, physical, and financial phases of Camp Mensch Mill were presented at this session. They re-

vealed the increased interest of the Church in the project; but the Committee reported that they did not feel justified in making any but essential improvements in equipment until their debts had been reduced. A number of projects were enumerated which could be carried out by some generous benefactors.

The Committee on the Historical Society reported the discovery of valuable historical data, and urged pastors to inform them of any ancient records that they might possess. The Synod was told of the work of Dr. B. F. Fackenthal, Jr., who is preparing a catalogue of the ministers who have served our denomination; and of the monumental work of Dr. F. C. Livingood of Harvard, on "The Reformed Church School in the Eighteenth Century."

The report of the Committee on Minutes of Classes revealed the almost unanimous adoption by the various Classes of the Constitutional Amendments submitted to them by General Synod. The report of the Publicity Committee, whose able chairman is Rev. E. Ehner Sensenig of Allentown, showed that 100 pastors and 145 newspapers had co-operated in giving publicity to our Church. Synod passed a resolution commending the work of Rev. Mr. Sensenig. The report of the Missionary and Stewardship Committee contained a fervent appeal for the earnest and sympathetic observance of Stewardship Year.

Synod adjourned Tuesday afternoon at 4.30 and the members were conveyed by auto, first to the Phoebe Home, where the Superintendent, Rev. Frank H. Moyer, conducted the guests on a tour of inspection of the institution, then to Cedar Crest College, where they were the guests of the President, Dr. W. F. Curtis, and Mrs. Curtis. Students conducted the visitors in groups of five through the new dormitory, after which they enjoyed a splendid dinner in the dining hall of the College.

Synod returned to Zion Church for the evening session at 7.45 o'clock, when the report of the Permanent Committee on Christian Education was presented, and the newly-elected Executive Secretary of the Board of Christian Education, Dr. Henry I. Stahr, addressed Synod. Dr. Stahr informed Synod that he was truly speaking on the eve of his assumption of office, as the next day, October 15th, would mark the beginning of his term of service.

Dr. T. F. Herman presented the report of the Committee on Social Service and Rural Work. The report urged that pastors be zealous in organizing congregational groups to fight the "menace of lawlessness that is haunting itself everywhere." The report of the Committee on Social Service was not completed at the meeting Tuesday evening, but was recommended to the Committee for a more vigorous statement upon the question of Prohibition. Wednesday morning, the following resolution was adopted: "Eastern Synod stands unalterably opposed to the machinations of politicians against the eighteenth Amendment. Synod expresses its deep appreciation of President Hoover's conscientious and courageous demands for the strict observance and enforcement of the law. Synod protests against making Prohibition an issue of partisan politics and it urgently exhorts its ministers and members throughout the State to express the demands of an enlightened Christian conscience in the important election now pending." The study of the sanctity of the home, the menace of divorce, the social evils of the day, the observance of the Sabbath, were made the items for a special study by various committees to be reported upon later. At the conclusion of the service, Tuesday evening, members of the Synod were the guests of Zion Church at a reception in the social rooms of the Church, when Dr. A. V. Casselman was the toastmaster, and toasts were responded to by Drs. W. Stuart Cramer and Thos. W. Dickert.

The report of the Commission on Realignment with the German Synod of the East was recommended to that Commission

with instructions to report at the next annual meeting of Synod. The Commission was given authority to meet with similar commissions of other Synods regarding the whole problem of realignment of Synodical and Classical boundaries.

At the sessions of Synod, Wednesday, encouraging reports were heard from all the educational institutions, connected with Eastern Synod. Dr. George W. Richards, President of the Theological Seminary at Lancaster, announced the establishment of the Chair of Christian Education, the 6th professorship in that institution, and the election of Rev. Nevin C. Harner to that professorship. Synod confirmed the election of Dr. Harner by a unanimous vote. John L. Ruth of Lancaster was elected Treasurer of the Board of Education to succeed John Hertzler, who desired to be relieved after having served this Board so acceptably.

The report of the Committee on "Reformed Church Messenger" highly commended Dr. Paul S. Leimbach, Editor of the "Messenger", for the high standard maintained in that splendid religious journal. An earnest plea was made to ministers and elders to extend more hearty support to that organ of the Church. The report on Bethany Orphans' Home revealed the fact that the schools at Bethany are now a part of the Public School system of the State of Pennsylvania. The Superintendent, Rev. Henry E. Gebhard, informed Synod that an auto bus has been purchased, and that this would enable the Home to transport their musical organizations to Churches desiring to have them as their guests. Without a bus, the cost has been so great that the gifts of the congregations have been consumed in paying these costs. There are now 213 children in the home.

The Elders' Association of Eastern Synod held their annual elections during a dinner-meeting at the Hotel Allen, when George W. Hartman, M. D., of Harrisburg, was elected President; Francis M. Berkemeyer of Allentown, Vice-President; Fred W. Diehl of Danville, Secretary; and Milton Warner of Philadelphia, Treasurer. At the afternoon session of Synod, the Elders held a conference, and the following resolutions were adopted: "Believing thoroughly in the value of organized work on the part of the men of our denomination, the Eastern Synod of the Reformed Church in the U. S. endorses the action of the General Synod in 1929, in creating the Reformed Churchmen's League, and recommends to individual congregations the organization of local chapters of the League."

At the conclusion of the Wednesday afternoon session, the members of Synod were taken to Emmanuel Church, 16th and Chew Streets, Rev. Willis D. Mathias, pastor, one of the fine mission churches in Eastern Synod. Here the members remained for supper, and the obligations and the opportunities of the Congregation were set forth by Dr. C. E. Schaeffer, the Secretary of the Board of Home Missions. Thursday afternoon, Synod adopted the resolutions concerning this Congregation, which are herewith in part given: "We are convinced that the Synod here has a Home Mission property which is strategically located, substantially built, and which, if properly conserved, can perform a mighty work for the Kingdom of our Lord in that section of the city in which it is situated . . . We are also greatly impressed with the tremendous sacrifice made by the pastor and members of this congregation in order to carry the gigantic financial burden resting upon this church property . . . Such being the case, Synod registers the hope that the Churches of Allentown particularly, and those of Lehigh Classis, will do all within their power . . . to relieve the present financial situation; also that persons and congregations of wealth throughout the Synod generally may be encouraged to make such free-will gifts to this interest as they may be disposed to give."

At the evening session, held in Zion

Church, stirring missionary addresses were delivered by Dr. C. E. Schaeffer and Dr. A. R. Bartholomew. A beautiful missions pageant was then presented by a group of the young folks from Zion Church under the direction of the pastor's wife, Mrs. Simon Sipple.

Thursday was a crowded day with reports from the Boards of Home Missions, Foreign Missions, Ministerial Relief, and Christian Education. A special Committee of which Dr. C. A. Creitz was the chairman, presented a report on the proposed merger of the "Reformed Church Messenger," the "Christian World," and the "Outlook of Missions," in which they approved of the plan; and their report was adopted by Synod. By this arrangement, the publications become the property of General Synod, and will be under the control of the Board of Christian Education, and they will be united in one centralized organ for the whole Church.

The report of the Committee on Home Missions revealed the same challenge for new mission points to be established, but the inability of the Board to accept these calls. The decrease in receipts from the Apportionment has been so great during the past nine months that the debt of the Board has been increased to \$251,000; and on October 1st, the salaries of some of the missionaries were held up for lack of funds.

The Foreign Board's representatives also spoke of curtailed activities and increasing debts due to the serious shrinkage in receipts from the Apportionment during the past three quarters. Dr. Bartholomew sounded a note of warning, lest the Board be seriously crippled if this condition continues.

Speaking upon the report of the Board of Ministerial Relief, the General Secretary, Dr. Meminger, stated that the word "pension" was much to be preferred to the word, "sustentation," due to the use of the latter word in Classical support for weak congregations. He spoke encouragingly of the work in this 25th anniversary of the creation of the Board. He announced that the present assets of the Fund warranted the payment of \$250 per year to retired ministers.

The Committee on Vacancy and Supply reported that there were less vacancies in the pulpits of Eastern Synod than has existed in a long time.

The elections held by Synod, resulted as follows: Trustees, Cedar Crest College, Rev. E. W. Kriebel and Elder Frank M. Cressman, of Allentown. Trustees, Phoebe Home, From East Penna. Classis, Dr. A. S. Meek, Easton; Tolickon Classis, Elder Frank M. Hartman, Quakertown; Lehigh Classis, Dr. Simon Sipple, Allentown; Reading Classis, Elder J. J. Knoll, Reading; East Susquehanna Classis, Rev. Alvin F. Dietz, Shamokin. Trustees, Theological Seminary, Lancaster, Elder H. F. Bitner, Ph.D., Lewisburg; Elder I. C. Eberly, Reading; Elder W. D. Althouse, Norristown. Board of Visitors, Theological Seminary, Rev. E. L. Coblenz, D.D., Reading; Rev. J. Rauch Stein, D.D., Philadelphia; Rev. P. A. DeLong, Watertown. Anti-Saloon League, Rev. A. G. Peters, S.T.D., Philadelphia; Elder A. Calvin Frantz, Glenside. Committee on Vacancy and Supply, Rev. Joseph S. Peters, D.D., Allentown; Elder Milton Warner, Philadelphia. Pennsylvania Council of Churches, Rev. Edwin S. Leimbach, Robesonia; Elder Walter F. Meek, Schuylkill Haven; Elder H. R. Omwake, Lancaster.

E. W. K.

THE MISSION HOUSE BOARD MEETING

The Board of Trustees and the Board of Visitors of the Mission House met in the institution on Oct. 7. Business items coming before the Board received most careful attention. Routine matters were disposed of with constructive foresight. Special items of greater importance and far-reaching influence were dealt with in

a more general way, awaiting the careful study and directing hand of the president-elect as the new head of the institution. It was quite evident that the Board intends giving the newly-elected president, Dr. Paul Grosshuesch, a free hand in suggesting the policies that shall mould the life and determine the growth of the institution.

The acting president, Prof. J. Friedli, D.D., has given himself wholeheartedly to his task. He proves himself a good "after-runner" as well as a good "forerunner." His self-sacrificing spirit wins for him great admiration.

Although the president-elect did not have the call to the presidency in his hands yet, due to the fact that it must be made out and signed by the proper officers of all the participating Synods, it is taken as a foregone conclusion that with such a complimentary vote given him, there is only one thing left for him to do, namely: to accept.

With this thought in mind and the position of housefather filled, a spirit of optimism and good cheer pervades the whole institution. The president-elect and the house-parents are being met with utmost confidence and good-will on every hand. Although some of the upper classes in the college are small, a freshman class of 20 fine looking, intelligent young men have buoyed up that situation with encouraging hopes. The Board seems to sense the opening of a new era in the life and work of this school.

Among the new students is an Indian, George Green, making two Indian students in the Mission House. The other is a Middler in the Seminary and has already achieved the right of filling preaching appointments on the outside of the institution. These Indian boys, quite naturally, are without the financial support coming from their homes, that the other students have. Any financial support that can be given them will be highly appreciated. Send it to Prof. J. Friedli, D.D., the acting president, Plymouth, Wis., R. F. D. 5.

Student Government has been giving the Board some concern for the past few years. It has been in operation long enough to allow its defects as well as its good points to stand out prominently. It is up to the students of the Mission House to see to it that the high ideals of Student Body Government are maintained, or it may be lost. Every self-governing body faces such tests, even that of the individual. The Board took steps looking toward a remedying of the defects.

I wish it were possible for me in this report to convey to the members of our Reformed Church east and west a conception of the Mission House that would arouse in them a full appreciation of the importance, the strategic position and the real strength of this school of our Church. Our faculty is a tower of strength. With good roads and the auto, Sheboygan is only 20 minutes away. The immediate surroundings of the school are most wholesome. The crisp Wisconsin air is conducive to study. What the Church invests in this institution will bring good returns. The Mission House remains one of the great pillars of strength in the Church. Its latent power awaits the touch of the Church to unfold it to greater usefulness.

E. H. Wessler.

AN INSPIRING REPORT

(This report by the Missionary and Stewardship Committee of the Eastern Synod is of such exceptional quality that every member of the Reformed Church ought to read it.)

Dear Fathers and Brethren:

This is Stewardship Year in the Protestant Churches of America. Stewardship

of Life and Possessions, therefore, should receive a major emphasis. Robert Louis Stevenson wrote: "No man can truly say that he has made a success of life unless he has written at the top of his life journal, 'Enter God!'" If the God revealed by Jesus Christ enters a man's life, abides there, and is given full control, he must become a faithful steward of what he is and has. One of the outstanding features of the philosophy of Jesus is stewardship. Mr. Gilbert Chesterton said: "Christianity has not been tried and found wanting—it has been found difficult and not tried." For many people one of the most difficult demands in the New Testament is "Stewardship of Money"—stewardship of what we have and earn. Something in our nature, it may be covetousness or indifference, helps us to dodge the issue or explain away its meaning. Meanwhile Jesus Christ and His cause are wounded in the house of His friends.

The Christian people of this great Synod have wealth. Wealth means leisure, independence, vacations, travel, the best shows, box seats, respectful waiters, Pullmans, education, mansions, yachts, rich foods, social prestige, clothes, automobiles. To Christian people wealth should mean infinitely more. Wealth is sacred. Money is a symbol of life. To a ditch-digger, a silk-weaver, a clerk, a banker, a doctor, money represents a day's work, therefore a day of his life, his time, his strength, his talents. Money is minted personality. It is not a trifle; it represents life. It is sacred. Many a boy at college who receives his money from home carries the life of his father and mother in his purse. No man vituperates wealth. Money is a symbol of power. It can be used to lift life or roll it into the gutter. With money you can buy bread or a pistol, build or ruin a home, debauch the morale of a community or help the morals of the city in which you live. With money you can help the cause of Jesus Christ; by withholding it you can hinder it. What responsibility and what obligations the possession of money imposes on the followers of Him who died on a splintered tree that the whole world might know that God is a Father, that personality is sacred, that folks are creatures of two worlds!

The Stewardship of money has not gripped, as it should, the people of this Synod. Resolutions upon resolutions have been passed unanimously. Alas, so many have been but "paper-resolutions." And these resolutions were passed in a holy place, at a holy altar, by ordained ministers and elders. They were resolutions that were not beyond the ability of our people. Year in and year out we plead for the minimum—the Apportionment in full. To be honest before God, Christian people must say that what we ask is but a trifle, according to our ability. And yet, year after year, we must come together in fellowship in God's House and confess that we have not been stewards; that we have failed in our goal; that our wealth is not consecrated; that we experienced again the tragedy of misplaced attention. Our excuses will sink us as surely as the iceberg sank the Titanic. We might as well try to sail to Europe in our market-basket as to live the Christian life without the grace of benevolence.

Brethren, we are sons of God. To be one thing and live as though we were another is to drive peace away from our hearts. We are spiritual creatures; therefore, we must live the spiritual life. As shepherds of flocks, we must help conquer in ourselves and help our people to conquer the arch enemy of stewardship, which is covetousness. Unchecked, this dire sin will create a selfish, cruel world—without a God and without a heaven.

Thank God, we are improvable! We can do better tomorrow than we have done today. We can change ourselves. If the resolutions on benevolence have not grip-

ped our people last year, they may this year. Folks can be changed. This is an adamant old world. How like flint! Hard as a rock. We cannot change it much. America will be much the same next year. If we cannot lift America, we can lift ourselves. If we cannot redeem our city, we can redeem ourselves. If we cannot bring peace to the nation, we can bring peace to our own heart. We can change our ambitions, our sense of values, our ideas, ideals, tastes, goal, affections, aspirations—and in changing these we change ourselves. If we have failed this year in our benevolences, we can change our attitude toward stewardship. We are improvable. Even as Peter Cartwright, who in 1846 was defeated by Abraham Lincoln for the House of Representatives, when asked whether he was sanctified, replied: "In streaks"—so our streaks of sanctification may multiply. A Church of minimums, curtailment, retrenchment, small expenditure, will never conquer America; much less will it conquer the world. A minimum Church will be snowed under. The hour has come for larger investments. David Livingstone caught the vision; "Anywhere, so long as it is forward!" In the words of William Carey, let us "expect great things from God and attempt great things for God."

Your Committee had three meetings. In the light of our discussion we bring these unanimous convictions and recommend the following resolutions:

1. That every Classis of this Synod support the causes of the Kingdom to the full extent of the quota asked by General Synod.
2. That Christian Stewardship receive the attention it deserves in our Church program. The following books sell for \$1 and are decidedly worth while: "The Way to the Best," by Anderson; "The Victory of Mary Christopher," by Calkins; "Dealing Squarely with God," by Cushman; "Royal Partnership," by Melvin; "The Message of Stewardship," by Cushman.
3. That every congregation of this Synod make the Apportionment in full its first benevolent consideration.
4. That the fall meeting of Classes give a worth while hearing to the report of the Classical Committee on Missions and Stewardship.
5. That every congregation conduct a special "Messenger" campaign to the end that needed information on the causes of the Kingdom be brought into the homes of our constituency. More light and more knowledge we need. Our Synod woefully lacks in "Messenger" reading homes.
6. That more human interest pamphlets be circulated among our membership, telling concretely and concisely the impact Jesus Christ is making upon the peoples of the world.
7. That the members of this Synod support the new method of laying the budgets of General Synod. That the appointment will not be placed according to "membership" alone, but "current expenses" and "benevolent giving" and "property above indebtedness" be included and be given the following weight: membership 30 per cent, current expenses 30 per cent, benevolence 30 per cent, and property above indebtedness 10 per cent. These ratings to be made covering a three-year period.
8. That every congregation of the Synod appoint a Missionary and Stewardship Committee through whom the Classical Committee makes a contact with the local field, and who have the responsibility of promoting Stewardship in the congregation.
9. That group study classes during the week, in Sunday School and in Young Peoples' Societies, are real opportunities to present Stewardship.

10. That Classical Missionary and Stewardship Committees should meet frequently, issue bulletins, hold Consistorial Conferences, encourage essay and oratorical contests.
11. That we reaffirm our conviction in the value of the Every Member Canvass. It is the best method known for keeping the entire membership enlisted in the work of the Church. It must be carefully prepared, carefully executed and carefully followed up. A good, systematic follow-up system is the difference between failure and success.
12. That our congregational treasurers remit their benevolent monies monthly. To withhold benevolent moneys is to hinder and cripple the growth of Christ's Kingdom.
13. That the ministers of this Synod emphasize in their preaching the spiritual unity of the race. Jesus saw in every individual a soul of priceless value. Here is a basic motive for missionary giving.

Respectfully submitted,

Allan S. Meck,

(Chairman

Thomas W. Rhoads	T. C. Brown
A. A. Hartman	J. Hamilton Smith
C. Geo. Bachman	F. D. Slifer
H. J. Naftzinger	J. B. Landis
F. A. Rupley	U. H. Nuss
	Preston A. DeLong

MASSANUTTEN ACADEMY, WOODSTOCK, VA.

Massanutten Academy will celebrate HOME COMING day on Oct. 31 and Nov. 1. At this time the alumni and patrons of the school will assemble in large numbers to enjoy the festivities of the week-end. The program will consist of a football game with the George Washington University Freshmen at 2:30 P. M. on the 31st, and a Hallowe'en dance that night in the Virginia-Lee Harrison Gymnasium. On Saturday morning at 11 A. M. a barbecue will be held at the Academy Farm in connection with the dedication of the new club house, which is under course of erection, as the first unit of a recreational camp. The new club house is constructed of logs and native stones, and contains a central hall with a large fire-place, for general assembly purposes. On the North side it has a wide veranda, which faces the Massanutten National Forest, and a beautiful view of the Shenandoah River landscape. Here will be developed all forms of outdoor sports, including hiking, riding horses, canoeing, rifle practice, a golf course, and additional features. It will become the mecca for many social activities of the school over week-ends and recreational periods. The Hon. William Newcorn, of Plainfield, N. J., and Judge Watson Davison, of Chambersburg, Pa., will deliver the addresses at this exercise. This 110 acre farm and camp site is a gift to Massanutten Academy by Mr. J. Frank Harrison of Chattanooga, Tennessee, class of 1908.

A LETTER FROM DR. RUPP

Sendai, Japan, Sept. 8, 1930.

Dear Dr. Leinbach:

Today North Japan College opened its fall term. It was my privilege to deliver the opening address. There were over 900 students present with their teachers. This college is one of the glorious achievements to the missionary work of our Church. We have already traveled hundreds of miles into different communities of Japan, and wherever we go we meet men in business and religious activities who have been trained in this institution. Dr. Noss wrote a book describing this territory as "The Scotland of Japan." This institution is the flower of this area, where we have one of the best organized missions in the world. Some of her young men have already been taken into and made members of the leading business firms of Japan, on account of their integrity. The young pastors and high school teachers in this area, where 6,000,000 people live, are the outstanding religious leaders in the large cities and towns. When the nine hundred students with their teachers rose and bowed to me it was one of the greatest inspirational moments of my life. I then spoke on "Man in the Making." It is impossible to conceive fully the marvelous influence which this institution will wield in the life and future progress of this wonderful people. The Japanese are very patriotic and probably the most autonomous nation in the world, and therefore very strongly self-centred. And yet, whenever their attention is directed to the duty they owe to other nations, it seems to thrill them. It is well known that this nation has produced already some of the most brilliant statesmen of the world in helping to solve international problems and difficulties. It is surprising how diligently the young people everywhere are acquiring the English language in order that they may be able to comprehend scientific terms and learn everything possible from the western nations. What England is to Europe, Japan is fast coming to be in the Orient.

North Japan College still has many needs. Fifteen of our consecrated men and women in the home Churches gave \$75,000 towards the erection of the new college building, which is one of the best appointed and well constructed school buildings in the Orient. As we entered the building I read once more the names of these persons, some of whom have gone to their rest. I also saw the photographs of several of my dearest friends on the wall in the president's office. The lives of these men and women have left a deep impression upon the life of the Japanese. Their great appreciation for this co-operation is constantly manifested. As Dr. Schneider and I stood in the open tower of this building we made a conservative estimate and found that, at the very least, an additional \$1,000,000 is needed, besides a library building and dormitory, to put this institution on a permanent basis. The en-

dowment is still very small. One-half of this money should come from consecrated men and women of large means in the home Church, in the next ten years, and make it self-supporting. The appeal in our conferences at home for years has been, "The way Japan goes so the whole Orient will go." Here is a grand opportunity for consecrated hearts to make a sacrificial investment and become like Abraham of old, "a blessing unto all the families of the earth."

We must not forget the faithful missionaries who are living their lives into the hearts of multitudes of the young manhood of Japan, viz.: the Rev. D. B. Schneider, D.D., LL.D., for the last 30 years serving as president, and 13 years before that as a missionary teacher. Rev. Paul L. Gerhard, Ph.D., who has gained a national reputation as a foremost teacher in English; Rev. E. H. Zaugg, Ph.D., D.D., who is dean and efficient administrator, enjoying the utmost confidence of the Japanese. The following are the younger missionaries who are teachers and labor faithfully to point the Christlike way: Rev. William G. Seiple, Ph.D., of Allentown, Pa., noted for his eminent Old Testament scholarship; Miss Mary E. Gerhard, of Lancaster, Pa.; Prof. F. B. Nicodemus, of Foreston, Ill.; Prof. O. M. Stoudt, of Quakertown, Pa.; Prof. A. D. Smith, A.M., of Mahony City, Pa.; Prof. Robert H. Gerhard, of Lancaster, Pa.; Prof. C. M. LeGalley, of Crestline, O., and Prof. Carl S. Sipple, of Allentown, Pa.

Jacob G. Rupp.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

We take pleasure in announcing the election of the new member to the Board of Managers, the Rev. E. W. Kriebel, pastor of St. Peter's Reformed Church, Allentown. All who are acquainted with Rev. Mr. Kriebel will agree that the choice was well made.

Prof. Kenneth Christman, who is well known as an instructor in music and leader of Church choirs, has been procured to instruct in music. Mr. Christman is organizing a Bethany choir rather than a Glee Club. This will be composed of boys and girls. By intensive practice we believe the choir will be ready for appointments immediately following the Christmas holidays. Congregations have always realized a sense of disappointment when they found out that the bus hire was so expensive and they could only donate small sums to the children. Now that the purchase of a bus is only a question of a few days, congregations who have the Bethany children render services for them will know that the entire gift will go to Bethany. The only condition for engagements will be the providing of meals for the children when an engagement makes it necessary.

While our crops were short, the apple crop is good. We have thus far picked almost 400 bushels. The apples are not so large in size but the trees were full.

HOME AND YOUNG FOLKS

SUPREME COURT JUDGE TELLS VALUE OF RELIGIOUS TRAINING

In a letter to Dr. George William Carter, late General Secretary of the New York Bible Society, Judge Lewis L. Fawcett, Justice of the Supreme Court of the State of New York, wrote in part as follows:

"Permit me to state that my experience during 23 years on the Bench, in which time over 4,000 boys under the age of 21

years were convicted of crime before me, of whom but three were members of a Sunday School, has satisfied me of the value of Sunday Schools to the community, in helping safeguard it, to the extent to which Sunday Schools exist, from the growth of criminals. My experience also satisfies me of their value to the individual. In 1902 cases of suspended criminal sentences in each of which a minister, priest or rabbi became interested at my request, only 62 of the boys were brought

back for violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent. In fact, I regard our Sunday Schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday School and the grown-ups

were active in some Church we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic or Jewish. May your labor of love in teaching God to the children be fraught with most glorious results through their salvation and their work in His cause in the years to come."

The Family Altar

By A. W. Krampe

HELP FOR THE WEEK OCT. 27-NOV. 2

Practical Thought: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus."—Acts 4:13.

Memory Hymns: "Blest Be the Tie That Binds" and "Before the Lord We Bow."

Monday—Peter's Confession
Mark 8:27-30

Among the representative men of the New Testament we would naturally expect to have Peter mentioned. He was a leader among the twelve apostles and always acted as their spokesman. The scene of the great confession is laid near Caesarea Philippi. Jesus put two questions to the disciples: "Who do men say that I am?" "Who do ye say that I am?" Of the two the second was the more important. This called forth the wonderful confession of Peter, who was speaking for all: "Thou art the Christ." It is very important to have strong convictions concerning Jesus and Jesus wants us to confess Him before men. What is our estimate of Jesus? Can we say of Him: "My Lord and my God?"

Prayer: At the beginning of a new week of work, we ask Thee, Heavenly Father, for Thy blessing upon all that we do and say. Keep us in close fellowship with our Master, Jesus Christ. Help us to honor Him with our lives. Amen.

Tuesday—Peter's Presumption
Luke 22:31-34

It was in the upper room in Jerusalem where Jesus had gathered for the last time with his disciples, that the Master spoke words of warning to Peter. But Peter was too sure of himself. He did not know himself in his weakness and limitation. He loved Jesus and the possibility of denying his Lord and Master seemed so strange to him, that he said: "The others may deny Thee, but not I. I love Thee too much, why I am ready to die for Thee." Jesus then foretells Peter's denial. At the same time He assures Peter that He has prayed that he (Peter) should not utterly fail. Peter will fall, but he will rise again and then he will strengthen others.

Prayer: Dear Master, we thank Thee that Thou knowest us better than we know ourselves. We thank Thee too that Thou dost pray for us that our faith fail not. Help us to lean hard on Thee and trust Thee. Amen.

Wednesday—Peter's Denial
John 18:19-27

It seems almost impossible that the man who said he was ready to go to prison and die with Jesus should a few hours later deny his Master. Yet this is what happened. Peter was too self-confident. He was not prepared for the test. This was sad, but sadder still is the fact that the story of Peter's denial is repeated in our lives. Under the circumstances we can account for Peter's conduct, but in the light of our guilty conscience we dare not pronounce judgment upon Peter. How of-

ten have we, simply because it was not convenient for us to declare our allegiance to Christ, failed Him and thus denied Him!

Prayer: Lord Jesus, we are ashamed of ourselves, for we have not always been true to Thee. We too have often denied Thee, if not in our words, then in our actions. Forgive us, we pray Thee and make us strong to stand firm in the hour of testing. Amen.

Thursday—Peter's Mission
John 21:15-23

On the shore of the familiar lake of Galilee we find Peter in today's Scripture reading. He and six other disciples were out fishing. Jesus greeted them as He stood on the shore. True to himself Peter swam to the shore. After the morning meal the interview between Jesus and Peter took place. Thrice the searching question was put to Peter: "Lovest thou Me?" Thrice Peter answered in all humility and sincerity: "Lord Thou knowest that I love Thee." Thrice the Master said: "Feed My sheep." This time Peter stood the test. He was not now comparing himself with others, he was simply depending on Jesus. He had learned his lesson and the Master could now use him.

Prayer: "My Jesus, I love Thee, I know Thou art mine; For Thee all the follies of sin I resign; My gracious Redeemer, my Saviour art Thou, If ever I loved Thee, my Jesus, 'tis now." Amen.

Friday—Peter's Message
Acts 2:14-21

Peter was in many respects a very remarkable man. He was a born leader. The Master had seen that in him and his fellow disciples recognized this fact and accepted his leadership. On the day of Pentecost Peter again acted as their spokesman and preached a wonderful sermon. It was a beautiful testimony for Christ and in his appeal he offered his inquirers salvation through faith in Jesus Christ. It was a distinctly Christian message. Filled with the power of the Holy Spirit he saw the significance of Christ's death and resurrection. His message was a testimony for Jesus and His power to save.

Prayer: Dear Father we thank Thee that Thou art ever mindful of us. Thou dost watch over us in our sleep and dost nourish our bodies with the food which Thou dost provide. Feed our souls with the bread of life and keep us ever close to Thee. Bless us and our labors this day, for Jesus' sake. Amen.

Saturday—Peter's Courage
Acts 4:13-22

What a change has come over Peter! In the palace of the high priest he acted the part of a coward in denying his Master. Before the council he is a hero and our love and admiration of him grows as we learn more of him. The change was so noticeable that the members of the council marveled. They could account for the courage of Peter in no other way than that he had been with Jesus. Somehow association with Jesus does bring about a great change in people. Those who have been with Jesus are out and out for Jesus and they are willing to have the world know that they are on the Lord's side.

Prayer: O Lord, our God! We thank Thee for all Thou hast been unto us this week and for all the loving kindness Thou hast shown unto us. Forgive us where we have failed and keep us close to Thee. Amen.

Sunday—Having the Mind of Christ
Phil. 2:1-11.

Our meditations have brought the man Peter a little closer to us. He was a man of like passions with ourselves but he yielded to the drawing power of God in Jesus Christ. In his associations with Jesus he learned something about the mind

that was in Christ. Unselfishness, humility, loyalty, sympathy, hopefulness were some of the outstanding characteristics he saw in Jesus. Christ's life and character were of the greatest influence as far as the man Peter was concerned. In the Master's love for God and man he saw the mind of Christ, and it was the ambition of his life to be more like the Master. People took knowledge of him that he had been with Jesus.

Prayer: On this Sabbath Day, this day of rest and gladness, we come to Thee, our blessed Master and ask Thee to draw us closer to Thy side so that we may grow in grace and knowledge of God our Father. Bless us in the services of the sanctuary. Amen.

Puzzle Box

ANSWERS TO—BEHEADED WORDS,
No. 15

- | | |
|-------------|-----------|
| 1. Estate | 4. Lashed |
| 2. Repaired | 5. Repeat |
| 3. Devices | 6. Tabled |
| 7. Embrace | |

DOUBLE-TIED WORD CUBE, No. 13

Across:

1. That which is not stale.
2. A fiber that is woven into fine fabrics.
3. A lighted coal, smoldering amid ashes.
4. You use it when you sift flour or ashes.
5. A mountain. See Judges 1:35.

Down:

Same as across.

A. M. S.

"What's the difference between a mosquito and a Scotchman?" asked the tramp. "I don't know." "Well, the mosquito gives you a bite."

HOME EDUCATION

"The Child's First School is the Family"
Froebel

HELPING

Minerva Hunter

Nora Lester looked with approval at the foods arranged so carefully on the table in the kitchen. "All ready for the last minutes of work before dinner," she mused. "I'll get a cloth from the chest in the hall and cover these things."

"Go, go," gurgled Baby Ben and he toddled jerkily into the hall at his mother's heels.

"Mother's precious boy," Nora exclaimed. "You help me, don't you? You were with me while I cleaned each room in the whole house and with me when I cooked. Some mothers think it a bother to have their babies with them. You help me, Baby Ben."

"Ah," Baby Ben agreed. With a final lurch he grabbed his mother and looked up expectantly.

As usual, Nora stooped and picked him up.

Just then a loud noise sounded in the kitchen. Nora jumped and held Baby Ben closer. A cloud of stifling dust came through the kitchen door. Nora ran to look. A great hole gapped in the ceiling and the delicious food upon the kitchen table was filled with fallen plaster.

Nora wanted to cry, but she knew there

was no time for that. She closed doors quickly to diminish the spread of dust to other rooms. She must hurry. The train would reach the station in twenty minutes and in another twenty minutes Big Ben would arrive with the guests.

Boxes to remove the fallen plaster—that was the first thing. Two large cartons were in the basement. Nora placed Baby Ben in his crib and began her hurried work.

"Ah!" said Baby Ben in protest.

"Help Mother," Nora said soothingly. "Stay in your crib."

"Go, go," the baby insisted, holding up his arms.

"No, no. Mother can't take you," Nora explained, and she hastened away.

Baby Ben wailed. Never before had his mother refused to let him go with her and "help." And to be left alone when awake, that was new and unbelievable to him. He could not understand that the dust would stifle him and soil his clothes and that his mother had enough to do without dressing him again. To Baby Ben the situation was new and unpleasant. He howled.

Nora had to let him howl, though the sound of his great distress added to her burden. Suddenly she realized that heretofore she had considered having the baby with her a help. She had insisted it was the greatest help to look up from her work and see his smile. She had not thought whether or not she was helping him. Now she knew she was not helping the baby in keeping him with her every minute. Even babies must learn to be alone sometimes and rely upon themselves. "I have had this helping business all crooked in my mind," Nora reasoned, "folks who cannot help themselves and entertain themselves are little help to others. Baby Ben will have to learn to entertain himself. He must learn to play alone. Then he will not be so unhappy when emergencies come and I cannot be with him."

"I consider that the influence of the kindergarten is such as to be noticeable throughout one's after-kindergarten period of education, and on into life itself."—Arthur D. Wright, Dartmouth College, Hanover, New Hampshire.

If your community has not yet provided kindergartens for its little children, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for advice and free leaflets.

"Any one could tell by looking at you that your parents came from Ireland."

"My parents did not come from Ireland," said Pat.

"Come on, don't try to fool me. Your face shows your parents came from Ireland."

"They did not," said Pat, "they are in Ireland yet."

Birthday Greetings

By Alliene S. De Chant

Gaily we tripped up the steps of the Hanover General Hospital; stopped at the desk, went into the elevator and got off at the top floor. A few words, then, with the night superintendent, and . . . (Oh! Mary Myers, our missionary nurse to China, and I could scarcely wait!) who do you suppose we found in the basket nearest the door of the Baby Room? None other than Baby Patient No. 2869—Grace Louise Tai—Hanover's first Chinese baby! She was half asleep when we bent over her, but as soon as Mary Myers took the bottle of water from her, she opened her eyes, and there played about her tiny lips, then, the sleepiest, friendliest smile! Of course we gave her bottle back, but not before we had put the sweetest kisses we could make on each soft cheek and deep

into her little neck! Her 23-year-old mother was glad to see us, and we learned that she had come from Hong Kong 20 months before. How proud she was of her first baby—prouder even than of the feats her acrobat husband was performing at the Hanover Fair! We discovered too, how Baby Grace Louise got her name—the first names of two of the nurses. No wonder Dr. Jordy kept saying, "Just whose baby is this, anyway?" And Mr. Frank E. Cremer, florist, sent Mrs. Tai a bouquet of Grace Coolidge roses, and for Grace Louise there was a slipper filled with sweetheart rosebuds. Mary Myers gave the mother a New Testament in Chinese, and all three of us looked at my album of pictures taken in China. As we left the hospital, we copied these words from the bronze tablet at the entrance: "This hospital erected . . . by H. D. Sheppard and C. N. Myers for the treatment and care of sick or injured persons without distinction as to race or color or religion." And in our heart was a Thank You prayer for the little seven-and-one-half pounds Chinese baby and the hospital to which she came. P. S. Miss Alice E. Traub, superintendent of nurses of our Hoy Memorial Hospital, Yochow City, China, sailed October 10 to begin her 23rd year of service there. She will help Chinese mothers, like Mrs. Tai, to bring little black-haired, olive-skinned boys and girls into a hospital where The Great Physician abides. We are helping too, for part of every "For Others" gift in our Church envelopes, goes to China. P. S. again. Our Miss Helen Humphreys, Dr. Leinbach's secretary, who has been taking such good care of our Birthday Club cards, and sending us "Messengers" during our birthday week, was married recently to Mr. Walter McIntyre Fish. We thank her HEART-ily for her many favors to us, don't we? and wish her JOY ABUNDANT!

Little Joe (to stranger in a trolley car)

—"Daddy, daddy!"

Mother—"Hush, darling. That isn't daddy; it's a gentleman."

"Wherever you see a quitter," said Uncle Eben, "you's liable to see a man dat was'n' much of a beginner in de fust place."

Washington Star.

Bettie Bulrush and Miss Water Lily

By Clare MacDermott

Bettie Bulrush lived in a stream with the rest of her family. As everybody knows, the Bulrushes are clannish and stick closely together. The stream in which she grew was a very pleasant place. When she tired of talking to her sisters, there were little whispering winds, always eager to tell her about some distant land they had visited. Different birds paused to swing on her stem and gossip.

Yet with all these things, Bettie Bulrush was not satisfied. No, indeed! One day a passing sparrow found her in tears.

"What are you crying for, Bettie Bulrush?" asked Mr. Sparrow. You see, he was a kindly soul and did not like to see anyone in trouble.

"Oh, for a great many things," sniffed Bettie Bulrush. Like some little boys and girls, she had a way of feeling that she was ill-treated. "In the first place, I'm such an ugly brown thing!"

"Ugly!" said Mr. Sparrow in surprise. "I always heard the Bulrush family were beautiful. Why do you think you are ugly?"

"Look at my dingy brown coat!" sobbed Bettie Bulrush. "Why haven't I lovely white leaves like Miss Water Lily?"

"A brown coat is as good as a white coat, any day," answered sensible Mr. Sparrow. "Miss Water Lily may have her troubles, like the rest of us."

"I'm sure I don't know what they could be," sighed Bettie Bulrush. "She is so beautiful."

"Well, I must be on my way," said Mr. Sparrow. He was beginning to think Bettie Bulrush rather silly. Besides, business was business, and he had worms to gather. "Buck up!" he twittered as he flew away. He was rather inclined to be slangy. He had not been gone very long when chatty Little Miss Wren stopped to inquire the reason for Bettie Bulrush's tears. She told Miss Wren what was worrying her.

"How foolish you are!" exclaimed Miss Wren, "crying because you want to be something you are not. You have a great many blessings."

"What are they?" inquired Bettie Bulrush eagerly.

"You come of a very old family," chirped Miss Wren. "Dating back to Moses, you might say."

Bettie Bulrush secretly thought Miss Wren very stupid to prefer an old family to good looks.

"That doesn't satisfy me," she snapped.

"You are worth a great deal to the world," went on Miss Wren consolingly. "Your stem can be made into a chair—"

"I don't care about being sat on by people," interrupted Bettie Bulrush, unknowingly voicing the sentiments of a great many other people.

As nothing she could say seemed to be of any comfort, Miss Wren flew away in search of her dinner. As she left, she added, with a homely wisdom of her own:

"If you were meant to be a Water Lily, you would be one. As it is, you should try to be happy in the place that was intended for you."

Bettie Bulrush looked around her. Not far away, in the shallow water, floated an enormous Water Lily spreading her white leaves in the sunshine. She determined to speak to her.

"Oh, Miss Water Lily!" she cried. "How I envy you! You must be very happy."

"I suppose I would be," answered Miss Water Lily in a tiny, discontented voice, "if every frog in this stream did not use my leaves for a flat boat. The sun is very hot, and I find the bugs terribly annoying."

Bettie Bulrush shivered. She, too, liked frogs to keep their distance. It seemed that Mr. Sparrow was right and water lilies also had their troubles. She began to wonder if anybody in the world was happy. Tired out with the problem, she fell asleep. She dreamed her wish had come true, that she was a Water Lily and very proud indeed. She was basking in the warm air, when, suddenly, a huge frog jumped on her leaves. She was dreadfully frightened. While she was struggling, she kept trying to say, "Oh, Mr. Frog, please get off my leaves, and I'll never wish to be a Water Lily again!" But the words refused to come. Then, all at once, she awoke and found herself in her old place and still a Bulrush.

"Oh!" she cried aloud. "That awful frog! How he frightened me!" The sky looked bluer than she had ever seen it and the sunshine more golden. "Miss Wren was right," she thought. "I am better off in my own place. I did not realize how contented I was. I shall never grumble any more." So she lived many years in the same spot very happily and was never heard to wish she was anything but a Bulrush.

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"He died in harness, poor chap."

"Yes, and did you ever notice how much like a harness life is? There are the traces of care, lines of trouble, bits of good fortune, and breaches of faith. Tongues must be bridled, passions curbed, and everybody has to tug to pull through."—Exchange.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.
THE FACE OF JESUS

Text: Matthew 17:2, "And His face did shine as the sun."

I want to give you a few snapshots of the face of Jesus as they are shown us in the gospels. As you look upon the face of Jesus you will see its great beauty, and will become more like Him.

We all know that Jesus' face was never snapped by a camera, because cameras were not made when He lived on the earth in bodily form. Photography was not known in His day.

But more pictures have been painted of Jesus and of His face than of any other person who ever lived. Not long ago I was in the new Museum and Art Gallery in Philadelphia and in Memorial Hall in Fairmount Park. There are many paintings of Jesus shown on the walls of these galleries. Some years ago I also saw some of the famous paintings of Jesus in London, Paris, Antwerp, Brussels and other cities. Every one of these pictures is ideal, painted according to the conception which the artist had of the face of Jesus. The reason they differ so widely is because none of the artists had a photograph or portrait of Jesus' face upon which they could base their conceptions of Him, but all of them had to paint Him as their own imagination pictured Him.

The snapshots of Jesus' face which I want to give you are those which the imagination pictures for us as we read the accounts of His life and ministry in the gospels. They are word pictures of our blessed Saviour, and to each one of us the pictures may be different. If, however, we make them real by our faith they will help us and influence us, and make us more like Jesus.

The first picture I want you to look at and to think about is the picture where Jesus called the little children to Himself, and laid His hands upon them, and blessed them. I have often tried to think of the face of Jesus at that time and have wondered how it looked.

We all know that Jesus loves the children. He is their best Friend. He has done more for their welfare than any one who ever lived. And when He said, "Suffer the little children, and forbid them not, to come unto Me: for to such belongeth the kingdom of heaven," I believe that He had a kind and tender look on His face which made it glow with heavenly beauty. The children were drawn toward Him, and He took them up in His arms and blessed them.

It is no wonder that Jemima Luke wrote almost a hundred years ago that beautiful hymn which begins as follows:

"I think when I read that sweet story of old,
When Jesus was here among men,

How He called little children as lambs
to His fold,
I should like to have been with them
then.

"I wish that His hands had been placed
on my head,

That His arm had been thrown around
me,

And that I might have seen His kind
look when He said,

'Let the little ones come unto Me'."

We all love that hymn, and feel what a wonderful thing it would be if some one had taken a snapshot of Jesus' face just at that time and that we could look upon it. But we have the liberty of using our imaginations and of making as beautiful a picture of the scene as we can.

We are told that the famous sculptor, Danneker, after working on his great statue of Christ, thought it was about as good as he could make it; and he took a little girl into his studio to look at it, and asked her what she thought of it. After standing in front of the statue and looking at it some moments, she said, "He was a great man." And the great sculptor was disappointed. That was not the ideal he had set before himself. Again he went bravely to work, toning down this line and that, putting a different look into the face, until it seemed to him the statue was about what he wanted it to be. He brought the little girl in again, and as she looked upon the wonderful statue, she at once cried out: "That is the Christ who said, 'Suffer the little children to come unto Me!'" And the sculptor was satisfied. In his first effort he had brought out the Manliness of Christ, but with the prayerful and loving touches he put upon it afterward he brought out His childlikeness.

The face of Jesus was also a face illumined. St. Matthew says, "And His face did shine as the sun." This expression is taken from the story which St. Matthew tells us of Jesus' transfiguration. This is how he relates the story: "And after six days Jesus takes with Him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them; and His face did shine as the sun, and His garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with Him. And Peter answered, and said unto Jesus, 'Lord, it is good for us to be here: if Thou wilt, I will make here three tabernacles; one for Thee, and one for Moses, and one

of Elijah.' While He was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, 'This is my beloved Son, in whom I am well pleased; hear ye Him.' And when the disciples heard it, they fell on their face and were sore afraid. And Jesus came and touched them and said, 'Arise, and be not afraid.' And lifting up their eyes, they saw no one, save Jesus only."

This was the way Jesus' face would always have looked if He had allowed the inner glory and beauty to shine out, but He veiled His heavenly glory in the body of flesh in which He lived while on the earth.

When they came down from the mountain there was trouble and sorrow awaiting them, and the face of Jesus put on a different look. It became a face of pity and compassion as He looked upon the sick and the palsied and the lepers. This was a look which He often had on His face, for He had compassion on the multitude. But it was also a sympathetic and a helpful look. When the father of an epileptic son called upon Jesus for help, He cured the boy. When a leper came to Him and said, "Lord, if Thou wilt, Thou canst make me clean," Jesus stretched forth His hand, and touched him, saying, "I will: be thou made clean." And straightway his leprosy was cleansed. In the same way He helped and healed many.

But the face of Jesus had a different look when He bowed in prayer, especially when He cried out, "My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt."

And when the end of His life drew near, Jesus set His face as a flint to go to Jerusalem. He knew what would happen to Him, because He had said to His disciples, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock, and to scourge, and to crucify: and the third day He shall be raised up."

His face put on a determined look, and He went to Jerusalem, and He experienced all that He had told them would be done to Him. There was a look of suffering and agony on His face as He hung upon the cross, but His face was beautiful in suffering because He suffered in love for you and me.

This summer I attended some of the services in the great auditorium in Ocean Grove where Gipsy Smith preached a number of sermons. Every day, at every service, he had that large congregation sing a beautiful little hymn which has been ringing in my heart ever since. I pass it on to you:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

THE PASTOR SAYS

By John Andrew Holmes

If a pig could pray, he would
devote his entire prayer to corn and
swill, but men should pray for other
sorts of things.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The hope that President Hoover's Law Enforcement Commission will have something definite to report on Prohibition at the session of Congress in December was expressed Oct. 8 by George W. Wickersham, chairman of the commission, after a five-hour conference which marked the commission's first meeting since June. Most of the session was taken up by debate on this subject.

The scrapping or retirement of 49 naval vessels of various categories, the reduc-

tion of the navy personnel by 4,800 and the cutting of monthly enlistments from 400 to 200 have been ordered by the Navy Department with a view to adjusting the navy to the limitation established by the London naval treaty.

The revolutionaries in Brazil have captured Pernambuco, the capital of the State of that name and one of the most important cities in the north.

An official, government-supported "back-to-the-land" movement for the unemploy-

ed in England has been announced by Dr. Christopher Addison, Minister of Agriculture, speaking to the Labor party conference in Wales, Oct. 8.

Irish Free State emigration figures have dwindled to almost nothing as a result of unemployment in the United States and the tightening of American immigration law.

Miss Alice Le Grosjean, confidential secretary to Governor Huey P. Long, has been appointed by Governor Long as Secretary of State of Louisiana. Miss Grosjean, who is 24 years old, is believed to be the youngest major State official in the country.

More than 70 lost their lives Oct. 6 at Pachua, Mexico, when the River Avenida overflowed its bank after the worst storm Mexico has known for many years.

President Hoover in his Kings Mountain (S. C.) address warned of perils of Red doctrines to the 30,000 persons who listened to him Oct. 7. "Socialism or its violent brother, Bolshevism," he held deadly to our heritage.

Ignace Jan Paderewski, concert pianist, has returned to America for his first tour since 1928. In his coming tour, the pianist will make 72 appearances. He is in his 70th year.

Dr. George Perley Phenix, president of Hampton Institute, died suddenly at Hampton, Va., Oct. 6.

The annual convention of the American Legion opened at Boston Oct. 7. There were 70,000 marchers in the parade and crowds totaling 1,000,000 viewed the all-day procession in the Boston streets. Paul V. McNutt, past commander, led the parade. Ralph Thomas O'Neil, a lawyer of Topeka, Kans., was elected national commander at its closing session Oct. 9. The auxiliary elected Mrs. Wilma D. Hoyal of Douglas, Ariz., as its president.

Mrs. Mary D. Chandler Hale, widow of United States Senator Eugene Hale and mother of United States Senator Frederick Hale, died at her home at Ellsworth, Me., Oct. 9.

Mrs. Leah H. Davis, 50 years old, national president of the Gold Star Mothers of America, died at San Francisco, Oct. 9.

Frank B. Kellogg, former Secretary of State, sailed Oct. 10 for Holland to assume his duties as a member of the World Court.

Sir Rabindranath Tagore, Indian poet and philosopher, arrived Oct. 9 in this country for a lecture tour.

George Eastman, of Rochester, N. Y., has offered the City of Stockholm \$1,000,000 for a municipal dental hospital for the treatment of poor children. Funds of \$1,000,000 each have been presented for dispensaries in Rome and London by Mr. Eastman.

The marriage of Princess Giovanna, of Italy, and King Boris, of Bulgaria, will take place in San Rossore on Nov. 15. The marriage will be followed by another ceremony in the Orthodox Cathedral in Sofia.

A remarkable outcome of the Finnish general election is the complete defeat of the Communists, who lost all their places in Parliament. Last year they returned 23 members.

Jan. 19 has been fixed for the first meeting of the commission to study the question of a European union which was established by the League of Nations Assembly as a result of Aristide Briand's federation project.

After successfully flying the Atlantic, Captain J. Errol Boyd, Canadian airman, and Lieutenant Harry P. Connor, United States Naval Reserve officer, made a forced landing Oct. 10 on a lonely island thirty miles off Land's End. The monoplane Columbia in which they flew is the only airplane which ever spanned the Atlantic twice. It is the same machine Clarence D. Chamberlain and Charles A. Levine used on their flight to Germany in 1927.

Major Dieudonne Coste and Lieutenant Maurice Bellonte, the French transatlantic fliers, returned to New York Oct. 10 at the end of a 25-day tour, during which they flew 15,000 miles, were guests of honor at 50 receptions, flew over or stopped at 100 cities and piloted their plane, Question Mark, over 30 States.

The total of unemployed in Germany has passed the 3,000,000 mark for the first time, according to an official report covering the month ending Sept. 30.

Representative Charles Forrest Curry, Republican, of California, died Oct. 10 at Washington after several months of illness. He was 72 years old and had been a member of the House for 17 years.

President Hoover cabled a message of greeting Oct. 11 to President Chiang Kai-shek, of China, on the occasion of the anniversary of the Chinese Republic.

With the supply of farm hands 40 per cent in excess of demand, the level of farm wages on Oct. 1 dropped to the lowest level since Jan., 1923, the Department of Agriculture has stated. The average wage per day for the country is \$2.12.

Josiah Marvel, Democratic National committeeman from Delaware and president of the American Bar Association, died Oct. 11 at his home in Greenville, Del.

Colonel M' Rae, one of the founders of the Scripps-McRae chain of newspapers, financier and philanthropist, died Oct. 11 at Scripps Memorial Hospital in La Jolla, Calif.

Increased travel to the national parks during the past year has been reported by Horace M. Albright, director of the National Park Service, on his return to Washington after spending the summer in parks and national monuments in the West. The national park travel ended on Sept. 30. The total number of visitors were 2,818,618. Yosemite Park led with 458,566 visitors.

Genoa, by express order of the Fascist Government, celebrated the anniversary of Oct. 12, 1492. Large crowds turned out to view the Columbus relics, and wreaths were placed upon his monument.

Colonel and Mrs. Charles A. Lindbergh have purchased 150 acres of farm land near Princeton on which they will probably erect a home within a year.

The casualties in the last 7 months of civil warfare in China have been officially announced by Chiang Kai-shek, president of the Nanking government, as about 300,000. Of the Nanking troops 30,000 were killed and 90,000 wounded. These figures do not include the unknown tens of thousands of civilians who died of starvation, as a direct result of the hostilities.

A survey of the activities of the Y. W. C. A. throughout the world, it has been announced, shows a membership of 1,000,000 girls and work actively carried on in 49 countries. The largest single membership is that in the United States, with 600,000 girls.

EASTERN SYNOD'S CONFERENCE

(Continued from page 2)

had the exhibit in charge, that next year a much larger and better labeled exhibit should be planned.

The Conference was deeply disappointed at the news that because of the death of his father, Dr. Henry I. Stahr, newly elected executive secretary of the Board of Christian Education, could not be present to make the closing address on "Impressions, Keynotes and Challenges." Dr. Theodore F. Herman, of the Theological Seminary, at a very late hour consented to make this address. He stressed the fact that this movement for a better system of Christian Education is still a youth movement, that there is a danger of over-stressing technique and forgetting that the goal is to make all life like the life of Jesus, and that the challenge of the movement lies in the fact of its incompleteness—an incompleteness that demands the payment by many of a great price. That the movement will never stop is certain. That it may be delayed is true, but delays must be avoided—avoided by a larger consecration of time, energy and money. As to investments that will pay tremendously, Dr. Herman advised the sending of choice young men and women to the Summer Training Schools and Camp Mensch Mill.

So ended a great day, but how much was left unsaid and undone! Are we facing the day when the 200 and more delegates from all the Classes of Eastern Synod shall gather not for a day only, but for a week-end in the quiet seclusion of Eastern Synod's Camp where it is so easy to think and plan and determine?

The Committee on Findings:

Rev. D. F. Singley, Philadelphia,
Rev. J. L. Snyder, Allentown,
Rev. F. W. Teske, Harrisburg.

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Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Missionary Home Ready for Occupancy. A Lancaster friend writes: "The finishing touches are being put on the Missionary Home. A tired and travel-worn missionary can walk right in, turn on the oil burner, turn on the Kelvinator and go to bed in any of the charming bedrooms he may choose to select. Thanks to the Girls' Missionary Guilds and other interested groups, all the accessories are there—linens, kitchen utensils, fireplace equipment, etc."

And now that the grounds are graded and seeded and the edges sodded, a most wonderful gift has come to the Home from Mr. Adolph Muller, of the DeKalb Nurseries, Norristown, Pa., at the solicitation of Miss Emma Beyer, of Norristown. He has within the week sent a truck load of beautiful trees and shrubbery with two men to oversee the placing and planting. A willing group from Franklin and Marshall Academy, janitors, boys and the principal, did the planting.

Mr. Muller came to see the Home and then sent what he felt would be suitable—his idea of "suitable" involved a most generous gift. People who saw the Missionary Home before the grounds were beautified can scarcely imagine how much more beautiful it is now.

A Custodian for the Missionary Home.

At a meeting of the Missionary Home Committee, held at Allentown in connection with the Woman's Missionary Society of Eastern Synod, it was voted to appoint Mrs. E. M. Ault, 946 Virginia Ave., Lancaster, Pa., custodian of the Home for the year. Mrs. Ault is a sister-in-law of Mrs. William E. Hoy and has been interested and enthusiastic since the Home was first discussed.

She will have keys to the house and will gladly arrange for any parties who wish to see the Home.

Third Week for Institutes. Between Oct. 23 and Oct. 30 the season for Institutes is at its peak. In Ohio, Miss Ruth Heinmiller and Miss Esther Sellemeyer will be guest speakers at the last four: Dayton, Cincinnati, Canal Winchester and Sycamore. Miss Carrie M. Kerschner and Mrs. Allen K. Faust will assist in the four Institutes of North Carolina Classical Society; Mrs. Frederick W. Leich and Mrs. Wayne Bowers will be in Mercersburg Classical Society at St. John's, Chambersburg; at Arendtsville, Gettysburg Classis, and at Dover, Zion's Classis. Other Institutes will be Lebanon Classical at Myers-town, Reading at Rosedale, Lancaster, Baltimore-Washington at Baltimore, Maryland Classical Society at Middletown, with Mrs. Calvin D. Stoudt, Miss Carrie M. Kerschner, Miss Greta P. Hinkle, Miss Mary E. Gerhard and Mrs. Leich carrying out the programs.

Miss Florence Tyler, executive secretary, Federation of Women's Boards of Foreign

Missions, New York City, gave the address, "Christian Literature for Women and Children of the Orient," before the Woman's Missionary Society of East Pennsylvania (Classis). For the last few years, the society has endeavored to give its fall meetings to the consideration of interdenominational work, listed in the budget of the W. M. S. G. S.

A busier week cannot be imagined than the week spent by Miss Greta P. Hinkle in Northwest Synodical Society. Not desiring to "poach" on her "Outlook of Missions" story, I must leave to your imagi-

nation the contacts which came through her visits to the Indian School, through her supper meeting with Mission House students, her Guild address at Northwest Synodical convention, and addresses at New Glarus, Madison, Appleton, etc.

A bird's-eye survey of the Young Woman's Christian Association reveals a membership of one million girls and work actively carried on in forty-nine countries. The largest single membership in any country is 600,000—that in the United States—with Germany next in point of numbers.

not the things that be of God, but those that be of man." Never before or after did such withering words fall upon any disciple from the lips of the Master.

Much may be said in extenuation of Peter's blundering criticism. It was caused by a lack of spiritual vision, rather than by a lack of character. And that spiritual blindness was shared by all of the Twelve. Their worldly hopes and ambitions still hid from their eyes the real messianic glory of Jesus. None of them, at that time, had a true conception of His redemptive mission and message. Still, even so the incident reveals the unstable nature of Simon Peter. He is a strange compound of faith and folly. He plunges from the pinnacle of his noble confession into the pit of presumptuous criticism. Like a frail reed, bent and shaken, he is in danger of being uprooted and broken by any storm that may blow.

Such a testing storm Peter faced in the court of the high priest's palace, on the eve of the crucifixion. That tragic episode forms the darkest stain on the escutcheon of this disciple. And that triple fall into the depths of denial, profanity, and perjury came after the most fulsome declarations of fidelity during the dark hours preceding the arrest of the Master, and in spite of a solemn warning. It was the act of a man who had boldly affirmed his readiness to go both to prison and death with Jesus (Luke 22:31-34).

Here we have a glimpse into the heart of man that must make us humble and penitent. Even the act of Judas was no more treacherous and base than Peter's denial among the enemies of the Master.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twentieth Sunday after Trinity,

November 2, 1930

Simon Peter

Mark 8:27-29; Luke 22:31-34;

John 18:25-27; 21:15-17

Golden Text: Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus. Acts 4:13.

Lesson Outline: 1. The Reed. 2. The Rock.

None of the early disciples of Jesus is better known and more loved, than Peter. Paul was a deeper thinker; and John, a greater lover. Others were more steadfast than he. But, with all his frailty, Peter seems more likable. We admire Paul, gigantic in his service and sacrifice, but we despair of imitating his heroic example. We find light and warmth in the glow of John's great spirit. But we like Peter, because he is so much like us. Apostle and apostate, craven coward and courageous confessor, profane and prayerful, fickle and faithful unto death—such are the contrasts and contradictions of his life. His biography is the story of Every man. It is a picture of human nature transformed, with many a struggle and many a tear, into the likeness of Christ.

In our lesson we have four flashlight portraits of the man. We hear his great confession at Caesar Caesarea Philippi. We witness his spiritual conceit, followed by his Master's solemn rebuke. We see him in the depth of base denial. Finally, he stands in the presence of the risen Lord, tested and triumphant in his love, and charged with a great commission.

Thus in our study of Peter, both sides of his mixed character stand out in bold relief. He is a man shaken like a reed and firm as a rock.

I. The Reed. Peter was torn and twisted by every wind that blew. Luther once said, "If I could paint a portrait of Peter, I would paint upon every hair of his head: I believe in the forgiveness of sins"—so numerous were his failures, so frequent his falls, so unflinching his penitence. More than once Jesus rebuked and warned him.

Our first picture of Peter shows him at his best (Mark 8:27-29). His great confession, at a time when many forsook Jesus, lays bare his heart. In his intimate fellowship with the Itinerant and Prophet he had found in Him the Messiah. Others were disappointed in Jesus. His humble and holy ministry failed to measure up to their false hopes and expectations. Their fickle enthusiasm waned. But Peter saw something in Jesus that won his heart. Beneath the robe of His flesh he saw the

glory of a Spirit that filled him with reverent awe. "Thou art the Christ," he said. And the Lord showered His blessings upon the great confessor.

And then the rock crumbled and dissolved into dust. Swift on the heels of his great confession came his blind criticism of Jesus. When the Lord showed His disciples the way the true Christ must needs tread to go to His victorious coronation, Peter blundered blindly and sadly. And his remonstrance met with a stinging rebuke. "Get thee behind Me, Satan, thou art an offence unto Me; for thou savourest

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Yea, this favored friend fell from greater heights than the betrayer. He had been closer to the Master's heart, deeper in His intimacy, and bolder in his protestations of love and loyalty. His sin, therefore, was the more black and heinous. Thus there are latent tendencies of evil in the noblest heart that only the Spirit of God, working in us, can conquer and crush.

Incidents like these in the life of Peter enable us to form an estimate of his character. He was a man, not unlike the Sea of Galilee, on whose waters he had plied his vocation. Deep and shallow, still and stormy, trustworthy and treacherous—such was the sea; and such, the soul of the fisherman Peter.

And most men are just like that. Nay, all men, by nature, are Peter's spiritual kindred. We love him because we can learn so much from him. He mirrors our common humanity in its instability, its latent possibilities of good and evil, and its need of strength and guidance other, and more, than human.

II. The Rock. The reed pictures only the half of Peter, his baser half. It is that part makes him akin to all the world. But there is another Peter. Gradually, in the fellowship of Christ and by the power of His Spirit, the reed was transformed into a rock. That sounds like alchemy. In the realm of nature such miracles do not happen. But in the realm of grace they are of daily occurrence. Human nature is not a static thing, inert like metal. It is a living, growing organism. It changes continually by growth and development. And, by the grace of God, it may be transformed into the likeness of Christ.

That is where Peter, our brother, becomes our helper. That is where he differs from Judas. Like the traitor, he sinned grievously and fell deeply. But, unlike him, he arose from his fall in humble penitence. He wept bitterly, and went out, not into the night, like Judas, but into a new day of labor and loyalty. Our last glimpse of Peter is, not of a man tripped and felled by the taunting tongue of a woman, but of a man firm in his love of Christ and worthy to be set apart for a great ministry (John 21:15-17).

Looking back from the triumphant end of the story, we can see the real Peter even in the vacillating reed. Not the full-grown saint, but elements of strength that were the seed of future harvests.

True, he cried out in fear when he had plunged headlong into the sea, and he denied his Master basely in the courtyard. But, after all, he alone dared to jump into the water to meet Jesus. And he was the only disciple, save John, who ventured to follow the enemies of the Master into their very stronghold. And, earlier that evening, he drew his sword in defence of Jesus while the rest stood by irresolute and hesitant.

Thus beneath the shifting sand there was the ledge of rock. And that rock was his sincere love of Christ. He had left all to follow Him. He had come under the spiritual coercion of His divine Spirit. And so he walked with Jesus, and worked with Him. He found the way difficult, and, often, it was steep and dark. But Peter kept on climbing, never wavering in his loyalty. Judas fell away from Christ. But Peter rose from every fall and pressed closer to the Master. Thus the reed became a rock. The base denier became the bold preacher, whose Pentecostal sermon pierced many hearts.

That is still the only way in which vacillating men are transformed into men whose character is like granite in strength and like marble in purity. They must follow Jesus Christ. They must yield their wayward hearts to the mighty coercion of His Spirit. They must accept His ideas and His ideals. Then God is working in them for their salvation, and they will be working with God. Such men are growing saints, like Peter. They will still remain imperfect men, but their characters

will grow in beauty and strength and symmetry.

And such men are the rock upon which Christ is building His Church. They are the only foundation for an abiding humanity, and for a permanent social order. They are the living stones which God is shaping and moulding for the building of a temple filled with His glory.

Thus the unfolding life of Peter is a living sermon on our Golden Text. "They took knowledge of them that they had been with Jesus." Through all the ages that has been true. Men like Peter have demonstrated the power of Christ unto salvation. Their transformed lives are the best proof of the truth and reality of His eternal gospel. Men may ignore our sermons and songs about Jesus. They may doubt and deny our creeds and confessions. But what can they do with a man who has become new and true, because "he has been with Jesus?" His life is an irrefutable argument for the truth of our religion.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 2: Why Support the 18th Amendment? How? Prov. 20:1; 23:29-32

What to do with the 18th Amendment of our Constitution is one of the leading issues before the American people today. The battle wages between at least three principal parties. There are those who demand its repeal. They insist upon it that it cannot be enforced and that a law on the statute books or in the organic law of the nation that is constantly and persistently violated would better be repealed and removed from the body of our legislation. There are others who would not take quite such drastic measures, but believing that it cannot be enforced in its present sweeping form, insist upon a radical modification of the same, so as to permit of the manufacture and sale of certain grades of liquor. When one reads the daily papers one is led to believe that these two groups constitute a considerable majority of the people of America. Certain States have gone as far as to call for a referendum of the whole question to the vote of the people. But there is a third group who stand firmly and unflinchingly for the support of the 18th Amendment. It is gratifying to know that this group constitutes no small or negligible number of the best citizenship of the country. They have not been as aggressive as some others, nor have they spoken their convictions as loudly as some others have. The "Literary Digest" took a straw vote recently and from reports received one would suppose that an overwhelming majority of the people were either for repeal or for modification. But then such a straw vote hardly represents a true cross-section of the sentiment of the American people. It is to be recognized that only those who are opposed to the Amendment in its present form have spoken while the great mass of people who favor and support it have not yet expressed themselves.

The question in its present status has become very largely a political issue. It is in the hands of politicians and some of these are not always expressing their real convictions but are governed largely by policies which will keep them in office or secure the largest number of votes or the greatest emoluments for them. There are certain fundamental reasons why the 18th Amendment should be supported by all American citizens.

1. It is an organic part of our Constitution. It was not adopted in any haphazard or stampede fashion. There was a long process of education which went before it. It did not come by chance or overnight. It was not something put over on the American people. For years various organizations and societies were working

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for the abolition of the liquor traffic. Sometimes they were put to scorn but they persisted in their efforts. They formed themselves into a political party and while their vote was comparatively small they kept the issue clearly before the people. It was a fine piece of strategy when the advocates of temperance secured a place for their views in the text books on physiology in our public schools. Every schoolboy and girl came to learn of the evil effects of intoxicating liquors and silently but surely a new sentiment was built up among the new generation. When these school children came to age and began to take an active part in the affairs of the nation and exercised the right of voting they expressed their full convictions when the issue was definitely placed before them. Moreover, the war into which we had entered, precipitated the question and by an overwhelming majority the Amendment was passed even though the President of the United States vetoed the same. Thus the Amendment expressed the intelligent sentiment and wish of the American people, at least of a large majority. The fact that a small minority of people are not satisfied with it and that it should therefore be repealed is utterly contrary to the principles upon which our government is based. It would just be as sensible to repeal any other article or Amendment of the Constitution because some few folks do not like it as to repeal the 18th Amendment because some folks want it otherwise. There are other laws and ordinances which are not obeyed by some people. There are those who steal, but that is no argument why the law against stealing should be abolished. There are some who will kill others, but that is no reason why the law against murder should be done away. That is all the more reason why these laws should be enforced. So if there are people who will manufacture, sell or drink liquor in violation of the law that is no cause why the law itself should be repealed. If it is wrong to engage in the liquor business, if it works harm to the individual and to society at large, the law that forbids it is a good law and should be supported by all decent, law-abiding and Christian people.

2. It works. The cry is raised in many quarters that it is impracticable and that it simply cannot be enforced. The Law Enforcement Commission appointed by President Hoover has announced that it will make its report to Congress in December, but an advance statement has gone out to the effect that the law embodied in the 18th Amendment cannot be enforced. But notwithstanding all this the law works. No one with an unbiased mind would for one moment claim that conditions after ten years of Prohibition are worse than they were before the Volstead Act. Memory on the part of some is so short. They have forgotten some of the conditions which prevailed before the Amendment was passed. Dr. Homer W. Tope, supt. of the Penna. Anti-Saloon League, writes as follows: "If you want to know if Prohibition is a success, look around you. Where are the drunks that once infested our public streets, our railroad stations, our public gatherings, our trains? How many drunkards have you seen on the street in the last month or six months, or a year? Where once one might see intoxicated men and women by the score, now the sight of one public drunkard is so unusual that crowds collect about him." He further states:

"Conditions under the license system were simply impossible. Moonshining, adulteration of liquors, violation of all regulatory laws and ordinances, corruption of public officials, boycott of dry business men, subsidization of the press, unholy

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alliances between the liquor dealers and the gambling men and brothel, political chicanery, vote buying, domination of ward and city politics by saloonkeepers were but a few of the many evils intimately associated with the license liquor traffic. Crime was fomented, needless poverty created, our economic resources affected, our factory production decreased by a traffic in beverage alcohol which took a toll of between \$2,000,000,000 and \$3,000,000,000 annually. Two hundred and seventy-five drink cures were filled with patients seeking to recover from alcoholic addiction. Our insane asylums were packed with cases of alcoholic psychoses. Delirium tremens wards which now rarely have a patient were caring then for thousands."

If, then, the Amendment is an organic part of our national law and it works, how should we support the same?

First, we should obey it ourselves. We should set a proper example to others. There are some who talk and drink wet. There are some who talk dry and drink wet, that is forbidden. Some carry the flask because they want to be "big", they want to "show off." But what rattlebrains such folks are! The best people in a community are law-abiding citizens. We should take them as our ideals and not those of the vulgar crowd.

Second, we should seek to put those in office who will support the Amendment. Since the thing has become so largely a political issue where once it was principally a moral issue, we should elect men to office only whose attitude on the question is unquestioned.

Third, we should keep everlastingly vigilant and on the job. The victory is not fully won. The enemy never sleeps. There is money and prestige and the press all arrayed to repeal the Amendment. They are unwearied in their efforts and they deceive the very elect, if possible. Therefore we must fight, if we would win.

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"O watch and fight and pray!
The battle ne'er give o'er;
Renew it boldly every day
And help divine implore.

"Ne'er think the victory won
Nor once at ease sit down;
Thy arduous work will not be done,
Till thou obtain thy crown!"

COURAGE AND OPTIMISM PREVAIL AMONG OUR WORKERS IN CHINA

A letter breathing the spirit of Christian fortitude and optimism was recently received by the Secretary of the Board of Foreign Missions from Rev. Karl H. Beck, who had returned to Yochow City early in August. While he was not blind to the tragedies daily occurring in the countryside, due to the raids of Communist forces, he sends the encouraging word that his Chinese colleagues are imbued with "a spirit of chronic optimism" and "will not contemplate defeat."

"Do you wonder just what conditions are at Yochow, and what the prospects are for the future? It did me a world of good on getting back here last Thursday (August 7) to find that a chronic optimism pervades among our Chinese colleagues.

"First of all it is felt that the government has awakened to the seriousness of the Hunan situation, and that not again will it leave Yochow or Changsha defenceless. Yochow is now full of government troops. Some of these are to remain here, others are daily arriving or moving on to "exterminate" the communists. These troops are imported from the north. They have no kindred ties nor fellow feeling for the provincial communists—emotions that made Hunanese soldiers utterly worth-

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less to oppose disgruntled fellows with whom they themselves were largely of one mind.

"Well, Mr. Gwoh anticipates a record year for Huping. Mr. Wen, treasurer of the Huping Day Schools Board, says that the most economical thing we can do is to encourage the opening of every rural mission school. The men say that they will not contemplate defeat. If the worst comes, it can be met with the best grace all around, if work is going on normally. Of course it is almost certain that in some places 'normality' is not possible. At some places it is even probable that branch schools will not be able to open at all.

"If only the Church were suffering at this time, we should say that we were in

the midst of a distressing persecution. The fact of the matter is that little direct discrimination is made against Christians as such. Communism is directing its blows against government, and privilege. Foreigners and missions are held by the communists to be profiting by special privileges, and for this reason a systematic program of destruction is promoted against us. We think, of course, that foreign missionaries are misunderstood by those who wish us ill. If we are patient, and 'stand by our forts' as faithfully and as lovingly as we can, we feel that perhaps a day of larger, more blessed opportunity than ever, is not far distant.

"Even in the face of the optimism of our school men, we cannot be blind to tragedies that are daily occurring before our eyes, nor deaf to alarming rumors that echo through the streets. Within the last week, Rev. Ma—our most venerable country pastor—came to this city barely escaping a band of communists who had listed his name among those who should be carried to the hills for ransom. Of clothing and bedding and similar personal effects, this faithful pastor and his wife have nothing left. More recently still we hear that at Yuin Chi, where only a few months ago we rejoiced in the organizing of a new congregation, members of the new Church constituency are threatened by almost unimaginable indignities. In the midst of the harvesting of a bountiful harvest, an ultimatum is received by the farmer, from the bandits, demanding a preposterous sum of money. The only thing he can do is to carry his newly harvested grain to market, sell for whatever he can obtain, and turn over the whole proceeds to his incognito yet well-known correspondent.

"Today there came to this city a group of pitiable women, young and old. Only the night before last there was a massacre of their sons and husbands. These young men—though I doubt whether any of them were Christians—sacrificed their lives on the altar of honor. The Reds called at their village and demanded that these men join them in a raid on Yuin Chi to overpower the garrison there and to capture their arms. Honor to the memory of the young farmers whose 'No' washed their own threshing floor with their own life blood!

"These things are happening through all the countryside. Yet is is not only the innocent farmers who have cause to tremble. Everywhere the soldiers lay merciless hands on those who seem to be connected with communistic groups, or who are accused of banditry. This is the festive season of spite and malice and intrigue. Yet, somehow, a beginning has to be made to the end of the chaos that has reigned too long.

"If only we may hope that the civil war may soon be brought to a finish in China! Once the civil war is done, we may hope for a real beginning to be made of ending the 'Red' and 'bandit' curses that are daily growing blacker in our beautiful province. I trust you, Dr. Bartholomew, may be encouraged by the courageous optimism of men like Gwoh and Wen. We believe we are sustained by the faith and the prayers of the Church in America."

Conditions Are Tranquil at Shenchow

According to the last advices from Shenchow, the situation is peaceful and quiet at that station. There is no cause for anxiety. Miss A. Katherine Zierdt, who is in charge of the dispensary writes: "We are confidently assured there are no Communists in Shenchow. All is peaceful and quiet and schools will be opened in early September, we hope. We learned through our Chinese that the local Educational Bureau asked permission from the Central Government to close our schools as we had not registered, but were refused. I presume the much-harassed Central Government has no time nor inclination to deal with two small day schools in Western

New 1930 Christmas Pageants

"THE MANGER GLORY"

Libretto by Herman von Berge. Music by E. S. Lorenz. Price, 30 cents each, \$3.24 per dozen. An impressive spectacle in which every one takes part. Six anthems and two responses by the choir, six songs for choir and school are alternated with readings by the announcer, interpreted in pageantry. The usual events of the service are skillfully worked in so that the whole service is integrated. The part of the congregation in the singing is not difficult to teach because a large part of it is made up of attractive arrangements of familiar classics.

THE ABIDING CHRIST

A musical pageant-play for Christmas by Valeria R. Lehman and I. H. Meredith. The characters include Shepherds, Wise Men, Joseph and Mary. Aside from these Biblical characters are an Announcer (a young woman) and another young woman impersonating Forgiveness, Love, Faith, Hope, Charity, Sacrifice, and Peace; also a mother and father, sons, and daughters, two girl friends, Polly (a grand-daughter) and Stranger (a young man). Possesses splendid dramatic possibilities and develops the idea that the Spirit of Christmas is an abiding thing which must be manifested in the life. Intensely interesting but reverential in its treatment. There are seven musical selections by I. H. Meredith, all original and written especially for this work. Price, 35 cents without presentation rights; 25 cents with presentation rights if 15 or more copies are bought.

"A GREAT LIGHT"

By Dorothy Lehman Sumerau. Price, 30 cents each, \$3.24 per dozen. The first part tells in dramatic action the finding of the Holy Babe at the inn. The second part shows Christ in the midst of His ministry of healing and helping and blessing. In the third part a group of modern Christian tourists are found at Bethlehem on Christmas eve worshipping at the Church of the Nativity. The music used is three well-known Christmas carols and one original text to the tune "It Came Upon the Midnight Clear."

PEACE ON EARTH

A Christmas pageant by Verna Whinery. This author, without question, deserves a place of first importance among pageant writers. Her diction is fine, she possesses unusual dramatic qualities and her work always manifests a deeply reverential spirit. This pageant portrays the Christmas story but culminates in an argument for world peace. If you wish a strong, dignified, but interesting pageant, be sure to examine this. Price, 35 cents without presentation rights; 25 cents with presentation rights if 15 or more copies are bought.

THE MESSAGE OF THE MANGER

By Elsie Duncan Yale. In addition to presenting the Christmas Story this pageant provides for its application to our every day life. Music is the well-known hymns and requires no preparation. Price, 30 cents each, \$3.00 the dozen.

ANGELS OF CHRISTMAS

By Mattie B. Shannon. A candle-light pageant with a "different" theme and a "giving" climax. The music consists of familiar hymns and is supplied in the pageant. Price, 30 cents each, \$3.00 the dozen.

THE ROYAL BRANCH

The text by M. A. G. Edington, the music by Geo. F. Rosche. Price, 35 cents per copy, \$3.60 per dozen, postpaid. This is strictly sacred from beginning to end and furnishes the material for a very beautiful Christmas service in the church.

"THE KING FROM GLORY-LAND"

"The King from Glory-Land" is a most delightful sacred pageant for children and young people. Interesting characters, dialog and songs. The folks are anxiously looking for the coming of the Messiah, and their hearts are made happy at hearing the angel's joyous message. They find Him and pay their homage to the new born King. This pageant is not difficult, and many or few children can be used by having one person take several characters. The text is by Lizzie DeArmond and the music by W. B. Judefind. Price, 30 cents per copy, \$3.00 per dozen.

THE FIRST NOWELL

By Claudine E. Clements. 4 men, 2 women, 2 boys, waifs, shepherds, Bethlehemites. Time: About 1 hour. Prologue, epilogue and three episodes. Settings: The kitchen of an inn; the yard of an inn; an open field; the interior of the stable-cave.

Christmas Eve in Old England finds Mistress Winston preparing "cheer" for the guests of the inn. A chair-mender, a lavender-seller and a weary woman with a little child receive warm welcome and shelter. As she falls asleep she talks in a dream with the Mender of Souls and the Seller of Dreams, who are journeying toward Bethlehem. The scene then shifts to Bethlehem and in three episodes the nativity story is told. The weaving of Mistress Winston's own experience and thought into the dream is cleverly done, and combined with the old English carols and the festive atmosphere of the inn, it makes this play unusually vivid. Price, 50 cents.

THE NEW-BORN KING

A beautiful new Christmas Pageant by Rev. Richard W. Jungfer, Ab., B.D. Played in three acts. Five scenes in first act—two scenes in second act and one scene in third act. Thirty or more characters required. Scenery and costuming very simple. Price, 20 cents per copy.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
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Hunan. Evidently we will not be required to close until all mission schools are closed. Mr. and Mrs. Snyder are the only members not at the station this summer. Mr. Bucher and Miss Weil wanted to go to mission meeting, but the former was advised by a Presbyterian missionary to 'bring his winter clothes along as he could not get back.'

Our Mr. David Hsiung had to flee from his home again after what must have been a very brief visit. None of us think of leaving as disturbances will exist in some parts of China for years to come; if the work is to be done it must be done now. We must have faith but not to the point of fool-hardiness. July has been dry and hot and we find it necessary to supplement low paid workers' salaries, as the price of rice has soared tremendously. We are having rain now and cooler weather. Subsequently prices have dropped and there is hope of having a fifty per cent

crop of rice. Incidentally the fast, enforced by official proclamation, has been broken. Your letter and the Executive Minutes of June 21 have been received. Thank you for your consideration of us and your confidence in us. May we ever be more worthy of the great trust placed upon us as Christian missionaries!"

BOOK REVIEWS

"Stunts of All Lands," by Catherine Atkinson Miller (Mrs. Balm). Richard R. Smith, publisher. Price, \$1.50.

Here is a "stunt" book that dips deeper, reaches farther and aspires much higher than the usual offering along this line. It actually lifts stunting into a new realm; compared to the average, the stunts and

CHURCH EQUIPMENT SERVICE

Bulletin Boards and Bronze Tablets

"WELL, Mother, what shall we do today?" said John Hemingway, after they had finished their breakfast in the cheery dining room of the little hotel where they had arrived late the night before.

"Why, John Hemingway," said his wife, "you don't suppose that our first Sunday in a strange town will change our church-going habits of a lifetime, do you?" And then, after a pause, "We are going to church."

The Hemingways walked leisurely down the quiet sunny street of the town and came at last to two churches on opposite corners. Their first impulse was to go into the one nearest them, but upon looking across they espied a bulletin board on the lawn of the other church.

They walked over to the bulletin board which was right at the street corner and suddenly Mrs. Hemingway, clutching her husband's arm, said, "Why, my dear, our own Dr. Whitney is preaching here today! What a coincidence!"

Other announcements named the time for Sunday-school, Men's Meeting, Women's Missionary Society, Boy Scouts Meeting, and other items that left them both under the impression that here undoubtedly was a busy and active church.

They found the service would begin in fifteen minutes, and as they entered the church, a stout, middle-aged man detached himself from a little group and asked, "Aren't you Mr. Hemingway, of Bustleton?"

After proper introductions were made, it turned out that he was John Barrett, who had visited their church some time before to confer with the men on modern building improvements. Near them they saw a young woman putting up the results of a class attendance contest and surrounded by a group of young people.

"Both bulletin boards are certainly very useful in our church," said Mr. Barrett, "and every one, young or old, will find some announcement of interest each time he looks at it." He then called attention to a large bronze tablet in memory of their ex-service men members who had served in the World War.

"Here is another very interesting feature of our church," said he as he pointed to another smaller bronze tablet at the side of the vestibule, which they found commemorated the original site of the first church in the State.

party outlines presented here are genuine barrel rolls and outside loops! The figure applies not only to their loftiness of suggestion (for they really do move upon a high level of imaginative conception), but they also demand some nerve and dash as well as a touch of courage, to execute them successfully. Please do not consult this book if you are looking merely for something of the slap-stick variety that can be thrown together in two minutes. While you are assured that "all you really need is a group of people . . . whose parents did not forget to invite the fairy godmother Like-to-Laugh to the christening party," you soon suspect that the most important element is resourceful, clever leadership.

It was just on this account that we found the book so challenging. After our first reaction of discouragement at our lack of the creative imagination and skill that brought these stunts into being, we began to realize the stimulus that came to make a better effort than ever before along this line. Thus, in a sense, our author has become a reformer of parties, and we pause here to express the wish that reformers of political parties were half so enticing. Per-

"Why, that's just what we've been looking for," said Mrs. Hemingway. "I'll suggest to the ladies that we have a bronze plate made saying that the chimes in the tower of our church were the gift of Mrs. Worthington, in memory of her husband."

Late that afternoon, after the Hemingways had had an enjoyable dinner at the Barretts' home, Mrs. Barrett, whose curiosity finally overcame her, asked, "And how did you folks happen to come to our church, especially since you said you had never been in our town before?"

"We nearly went into the church on the opposite corner," said Mrs. Hemingway, "but we happened to see your bulletin board and our curiosity prompted us to come over to see what your church had to offer. And look what followed—all this delightful and enjoyable day, instead of going back to a dull, uninteresting hotel room."

This incident is typical of what may be happening each Sunday in many churches all over the country, and it has been proved that some sort of a bulletin or announcement board in front of the church will interest and attract strangers not only from other towns but from your own town as well. There are many styles of bulletin boards and a wide range of prices. Some are artistically wrought of copper and brass, others are made of oak, stained to match the church and Sunday-school buildings. The most modern boards are electrically lighted and protected from the weather by miniature cornices and eaves and glass fronts. Some are fitted with standards to be mounted on the lawn, others can be attached to the building itself. Letters are different sizes and can be quickly and easily changed and words can be emphasized by using colored letters.

Many churches use bronze tablets as memorials and some are placed on the outside of the church with the name of the church and the date of its founding. Bronze is permanent and can be adapted to harmonize with any design or style of architecture. There are many other uses to which a bronze tablet can be put and the manufacturers can best describe these. Further information can be secured on these subjects from the manufacturers whose advertising appears near this article or inquiries will be directed to the proper concerns if you will address your request to the Church Equipment Service, THE REFORMED CHURCH MESSENGER, 15th and Race Sts., Philadelphia, Pa.

haps too there is more than might appear, at the first indication, to the possibility of broadening our horizons through the touch of internationalism suggested throughout the book.

The purchaser gets 11 clever dramatizations, sufficiently varied that if all are not perfectly adapted to his use, some will fit his particular need and all will stimulate his imagination; and 5 party outlines bound to revolutionize the old idea of a Church social or home gathering. We think that for \$1.50 the buyer gets his money's worth, plus.

P. E. D.

Teaching Without Textbooks, edited by Frances Weld Danielson and Jeanette E. Perkins. The Pilgrim Press, Boston. Price, \$2.

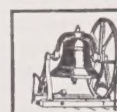
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of instruction. The editors, while making their contribution, have received contributions from skilled teachers which cover the nursery, beginners and junior departments. Here the actual work, experiments, stories, children's question and answer are presented in such a manner as to make the reader feel that he is actually "sitting-in" with the class. The book is not only a great help to teachers but an inspiration for better and more fruitful teaching. Skilled, but especially unskilled teachers will find this work one of the most helpful published. Discussion questions follow each chapter, and the "Feast of Ingathering" page-ant is beautiful and impressive.

W. C. R.

OBITUARY

ELDER JOHN D. WHYSONG

John D. Whyson, an elder in the Reformed Church at Pavia, died in the Roaring Spring Hospital on Thursday, Sept. 25, of pneumonia and complications. He was born at Pavia on Aug. 25, 1857. On Nov. 7, 1875, he joined the Reformed Church at that place, and was an active and consistent member until the day of his death. He served in the Sunday School, Missionary Society and Church in various capacities. He was always ready to help all the interests of the Church by his presence and gifts.

He went with his pastor, Rev. W. H. Miller, to Salisbury, N. C., to the meeting of Potomac Synod. While Synod was on its pilgrimage to the Nazareth Orphans' Home he became ill. He was taken back to Salisbury and a doctor was summoned. Under his treatment he rallied somewhat, and returned home with his pastor. On Tuesday of the next week he became much worse and was removed to the hospital. He frequently represented his charge at Classis and Synod. The local Church suffers a great loss in his death.

W. H. M.